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Judge Lynch's Court In America

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PRISON IN AMERICA, AND OTHER
INJUSTICE DONE TO THE
NEGRO IN AMERICA



By REV. ELIJAH CLARENCE BRANCH,
HOUSTON, TEXAS

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DR. LYNCH'S

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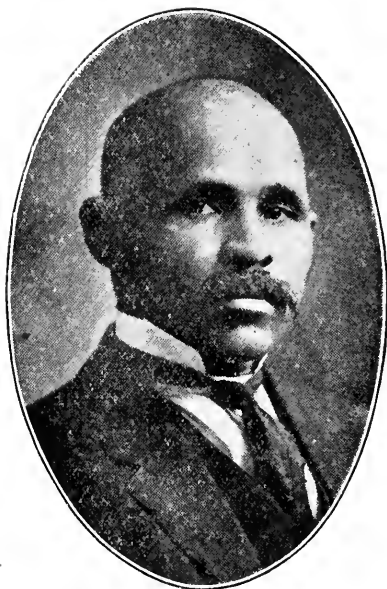
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REV. ELIJAH CLARENCE BRANCH

AUTHOR

HOUSTON, TEXAS



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JUDGE LYNCH'S COURT IN AMERICA

CHAPTER I.

The national condition that confronts us as a race is alarming, and I have become so impressed until I am compelled to write a story of it, record the facts and statistics of the same for a period of six months, especially of Judge Lynch's court, on the Negro in the United States, I feel it a Godsent work that devolves upon me. However, as it is known that I am not a college man, and my ability may be questioned as to whether I can merit the attention of the learned men of America, both white and black, I only wish and demand a fair chance to prove that I am a man of thought, if not of letters. The busy world cares nothing about a man's college diploma, but crowns a man truly great for what he can do. A simpleton may be armed with a college diploma with many degrees of honor and yet he may not be able to do anything. Just to be smart is not enough for this busy world. A man must do something. He must let the nation know he is in it by something put forth. The first thing I wish to discuss: The progress of our race financially for these fifty years of freedom is phenomenal and unparalleled in the annals of time.

Consisting of the following: Farm lands, ranches, fine blooded stock, grist mills, cotton gins, drug stores, dry goods stores, undertaking establishments, State banks, grocery stores, real estate concerns and high institutions of learning. All of which are owned and operated by Negroes. This progress within itself under unfavorable conditions has challenged the attention of the civilized world. The educational progress has been the same, in a large degree. But however, under the most favorable educational conditions in America for our race, we have too many who have failed to grasp the opportunity. There are too many young Negroes under twenty years old, who cannot read and write. Too many little boys and girls in the villages, towns and cities, who do not attend the public schools, ages ranging from eight to sixteen, and it goes without saying they do not attend Sunday school or church. Ignorance gets a strong hold on them.

It is this class that becomes the property of Judge Lynch's Court and the property of the State prison by a legal trial. It is this class of Negroes that ignorant, malignant, self-constituted mob violence court always gets, consisting of uncivilized white men, who are uneducated, who have a disregard for law, and no regard for human life. The ignorant white man will join a mob in the absence of any facts or evidence of the guilt of the accused. Since ignorance is dangerous, let the race "get busy" in trying to encourage education of the masses. In the city of Houston, Texas, there are night schools conducted free for young and old. It will take education and Christianity to bring about a change of conditions affecting crime among our race. The school room and pulpit are the hope of civilization of the race. I mean school rooms with strong educated moral teachers in them. I mean pulpits with converted men in them, not educated men, not a home destroyer, nor virtue ruiner, but a clean Christian man of high standard, destined to lift up the race to higher and nobler ideals in life.

THE TEACHER.

I have little faith in a teacher who has an opportunity for two or three years to impress a boy or girl for good and fails to do so, unless the boy or girl is exceptionally bad and doomed to degradation. The teacher ought to be able to inspire his pupils, pointing them to higher aims in life, thus setting their very souls on fire of inspiration. When once a boy gets it into his head that he wants to be somebody he is pretty well safe, and there is little danger of him ever becoming among the debased class.

◀ The fireside training in our Christian homes is the place where the right conduct of our boys and girls must be well laid. There is no need of so many boys and girls going to ruin. In a large degree the parents are to blame, on account of negligence on their part. As late as 8 p. m. some parents can't tell you where their children are from eight to twelve years old. You might ask: Where are your children? Oh, they are out on the streets. You can just count on about 95 per cent of all such children being among the number destined to reach the lowest hellhole or the State prison. The good families who are trying all they can to raise good children are greatly handicapped in this way: They take all the pains with their children to properly raise them, and at school the well-raised children come in contact with the children whose parents have turned them loose to the world. They grow up without home training. These uncultured children are naturally to a decent set of children what a

mad dog would be to a fine set of dogs, which have no disease. Then you can readily see what effect these uncultured children will have on society. To check mob violence we must raise better children. To thoroughly accomplish this sole remedy we must have better mothers and fathers. This brings to our mind the 3d chapter of St. John, Nicodemus' question to Jesus. Some might ask: How can we make them better mothers and fathers after they become old? The surest way is to raise them. But for immediate results there must be a general crusade on the part of the public to organize the mothers into a union; to take under consideration the best method how to successfully rescue the boys and girls of our race who are on the very eve of degradation. Much good could be realized by the organizing of a mothers' union or club. The preachers are organized for the best method. The teachers are organized for the purpose of discussing the best method in teaching and management. The great railroads of the country are organized to discuss the best methods of handling the great amount of traffic and the best system of so doing. The laboring men are organizing for the best way or method of getting higher wages, so they say. I am in sympathy with the laboring man. I believe he has a right to organize to better enable him to take care of himself and family. So long as he obeys the law and lives up to the golden rule, I believe he has a right to strike, but not to dictate, unless he owns some stock in the concern which caused the strike. However, there are but few union men among the Negroes, and in a large degree they conduct this affair and grievance in a legitimate way and satisfactorily to all concerned. I must let it be known now that I have no prejudice against the white man. Prejudice without a real cause is only due to ignorance and uncultured malignant spirit. I rather like the unprejudiced people who are willing to give justice to my race. However, there are very few poor white men free from race prejudice, possibly due to the fireside training. In this connection, we will make special mention of one, Hon. C. W. Robinson, District Judge of Harris County, Houston, Texas, who said some time ago that "A man's color had nothing to do with him giving justice, if a white man was being tried for killing a Negro." This is true of this good man. I don't know whether or not he is a Christian, but I do believe this is God's hand working in him.

The Southern Pacific Railroad Company has for its president another good man who lives now in New York. He is not unfriendly to any class of law-abiding people. It must be said that he is the Negro's best friend. God intended

him to be a great man in creation. I believe He saw him coming up from the South and his motto being, "Justice to the strong and weak alike," and he had the reins in his hands that operated, governed and controlled millions of dollars, and his power from ocean to ocean. The Negro can depend upon the better classes of whites as their friends. It is unfair to say we have no friends among the white people. It is unfair also for the white people to class all the Negroes alike. I have been in towns in this State (Texas) where a colored man could not visit certain houses of our race after night unless he did so at his own peril, and did not think all the white men were getting on our side of the fence, because these white men would not allow Negroes to call on their own colored girls. It will be better for all concerned when the country white boy is better educated. The educated white man has less use for his gun than the ignorant white man. This is, no doubt, the cause of the police killing so many Negroes. The position from a financial viewpoint is not very inviting, and the educated white man wants something better; therefore, the cities are compelled to take mostly uneducated men as policemen. There are some who learn by practicing on the Negro.

However, we look for better conditions here in the City of Houston. There is already a great improvement and at this writing there is a greater improvement in sight. I have had occasion to personate only one white man, and he is Judge C. W. Robinson, whom I would like to see on the Supreme bench. He never allows a white man who kills a Negro in cold blood to be set free if it is in his power to prevent it.

Honorable R. S. Lovett, president of the Southern Pacific Railroad Company, stood by the Negro switchmen of the Houston & Texas Central yards some years ago when a very able white Methodist preacher went all the way from Houston to New York to persuade him (Mr. Lovett) to discharge all these Negro switchmen and place white men in their positions. Mr. Lovett consulted the car damage records in the United States and discovered that the Houston & Texas Central had less drawheads broken than any other road in America. And Mr. Lovett told this good minister who used the high church office to aid him in attempting to take from these poor Negroes their bread and butter, "The Negroes are eligible and the Southern Pacific will make no changes." Possibly he didn't think the golden rule applied to the Negro. The Negro's only salvation is to trust God. He created us, and will protect us against all hurt, harm or danger. The Negro as a whole has no special race prejudice against the white man, without some special cause. Notwithstanding,

he is not treated right, in rural districts. White men run over some of our best girls and the Negroes are powerless to help themselves. The Negro girl stands alone in the world. The Federal Government has thrown around the white girl its strong arms. She is protected by the white slave law. There is no black or colored slave law. She has no legal protection against white men. The object of this little book is to plead for better homes and pure homes. I have shown that the hope of our race depends upon the fireside training, school rooms and pulpits. We need better teachers and preachers in some sections of this country. We need teachers that will teach morality and live it. Any teacher who has a wife and flirts with women is unfit to teach. The same rule applies to the preacher; yes, more so, he promised to live Christlike. And any church supporting an immoral, ignorant preacher is equally guilty, knowing it, and possibly not in heavenly fellowship. If a preacher is ignorant, he must be clean for my respect. But if he is both ignorant and immoral, too, I have nothing but contempt for him. He can not do the race any good. He can not instruct the public. The world has no confidence in him.

Rev. Dr. E. W. D. Isaacs, once, when speaking about the little preachers, said that "The longer the coats the less they know." What we need is able preachers, teachers and leaders to help raise the standard of citizenship. We only have one Dr. Booker T. Washington. He is a brave leader, a fact that all must confess. The greatest preacher in the world, in the person of Dr. C. T. Walker, said his name was written upon future time. Dr. J. W. E. Bowen and Dr. M. C. B. Mason are also among the race's shining lights.

There is indeed a problem to be solved by the race leaders, "How to save the boys and girls of our race." The good families are handicapped on account of various environments that confront the youth. The opera and moving picture shows are no longer an intellectual benefit. They are indeed very harmful to both church and society. The red light song is sung on the stage of today; it is worded "Everybody's Doing It." It contradicts the virtuous life of our best girls, and causes many weak girls to accept it for the truth, the vulgar poet's song, while many would accept it for an excuse only to do bad. Decent homes must not allow this dangerous song in them if they wish to raise any good girls. The pulpit must take a stand against it. Evil environments are catching and our young girls will be the greatest sufferers. Are the mothers trying to raise wives for the young men of tomorrow? If so, without great preparation, what

have they to offer the cultured young man of tomorrow? The same thing holds good of the young man.

There must be an improvement in our society or else we cannot suppress crime nor the ill-fame house.

If we have law-abiding citizens, possibly there will be no lynching; however, all victims are not guilty of rape nor attempt to rape. Some have been lynched for trying to protect themselves in a fight. We are created in God's own image; He will make all things right in due time. Let the young Negro stay out of bad company. Ofttimes bad company gets an innocent person in trouble.

The better class of white people must stop the lynch law. They may shoot the Negro down at will; they may burn him at the stake for the least provocation, but there is certainly to follow the Negro's blood some big railroad wreck, a steamship disaster, or the burning of some big hotel, causing the loss of many lives. It may be a serious question to accept as a fact, but as a rule, these disasters do not catch this poor class that constitutes mob violence very often. But God would have them know that "You are your brother's keeper." For the benefit of the law have they ever tried to stop mob violence? Have they ever spent or offered to spend any part of those millions to protect the Negro? The strong must protect the weak.

We are weak because we are few in number, slavery only fifty years behind us. Notwithstanding, in many backwood places slavery still exists in the South. Ignorant Negroes are caught, locked in jail and worked free without a chance to get away. But first and last the United States will catch them all for the slave system act. God is in heaven; we must tell Him all about our troubles.

CHAPTER II.

POLICE IMPROVEMENT.

In the first chapter I had occasion to say that the police system would improve. I note with appreciation the wonderful improvement in Denver, Colo., in the police system.

(From the *Houston Press*.)

Denver, Oct. 28.—Take away the policeman's club.

Prevent him from using a revolver unless his own life is in peril.

Keep fat men off the police force.

Apply plain, Christian teachings to police problems.

These constitute the platform of George Creel, newspaper writer, turned police commissioner of Denver, who has instituted a campaign to prove his contention that clubs and revolvers are not necessary to the enforcement of the law.

CLUBS BANISHED.

The first step in the commissioner's campaign has been the enforcement of an order abolishing the carrying of clubs by policemen. His second is contained in the following order:

"Any officer who beats or otherwise maltreats a prisoner must be prepared to show justification of absolute self-defense under the penalty of discharge and future prosecution under the State law.

"Any officer who discharges a revolver at one whose crime is not known or any case where the known crime is less than a serious felony or in the event his own life is not in peril, will be dismissed from the force."

TWO DISMISSALS.

To back up these orders, Creel has accomplished the summary dismissal of Sergeant Dooley and Patrolman Joessel who recently shot and wounded an alleged "masher" named Fike. The latter shot Fike as he was running away in fright and the former beat the man as he lay prostrate on the ground.

"I am taking away clubs because they invite brutality and are of no real use," said Creel today. "In case of assault, the officer does not rely on his club but upon his revolver. I have always believed also that the police should not carry revolvers, but I am loathe to eliminate them until we get an effective law against gun selling and gun-toting.

"As it is now, every pawnshop and hardware store finds profit in the sale of revolvers, dirks and blackjacks, and because of this profit, these men killed a bill in the last Colorado legislature that would have done away with the evil and lifted from the city the menace of frontier lawlessness.

MEANS IT.

"I mean to stop this thing of police brutality and reckless shooting if I have to discharge every man on the force. I shall proceed to a reorganization of the Denver force that will result in the dismissal of the brutal, the stupid, the crooked and the inefficient.

"The reason so many fugitives are fired at is because the officers are too fat to give chase. The reason so many offi-

cers beat prisoners generally is because they were appointed for political reasons and have developed the autocratic sense. The reason they protect gamblers and law breakers generally is because they are accustomed to a frank partnership with vice and crime."

To take the gun away from the police is a good thing. I say this from personal experience. About twelve years ago, a big policeman "snapped a forty-five" in my face twice because I did not get to my office in time to get the ice up as soon as the ice man put the ice out for me. The gun did not go off and I protected myself as best I could. This man is still on the force in Houston, Texas, at this writing.

In Houston we have not more than three policemen of the Negro race on the force and I, personally, make no kick. Too often it makes a good man a bad man, a church man a black-hearted sinner and murderer, a moral sinner an immoral grafter and thief. However, there are some exceptions to this rule. Some months ago, our law-abiding citizens feared the police in getting over the city at night more than they feared the highwayman, because the highwayman has no protection from the city and State; a policeman trying to hold up a citizen may be killed, and the citizen who kills him must be convicted for having killed an officer. I see no reason why the standard of the policemen can not be raised. The city of New York has undergone a police disgrace which belongs to history.

If all is true which has been said about the chief of police the City of Houston has a good man now. I have said that I do not care much about Negro police. I do not see any good they can do. We need more leaders and better leaders. They must come from the school room and from the pulpit.

Jack Johnson is a member of our race, but what good can he do our cause, being a sporting character, without culture or race pride?

I have never thought that any amount of progress in civilization depended upon Jack Johnson's type of character. In the same sense, I do not see how his misconduct should affect our race as a whole. The race cannot point to him with any degree of pride. I shall present some articles from the *Houston Press* and shall for the present dismiss his case without further comment.

(From The *Houston Press*, Oct. 28.)

Chicago, Oct. 28.—"The black man who becomes wealthy or influential is now doing what he can to retaliate against the conditions of servitude in which he was previously held."

This statement was made today by Mrs. Alice Phillips

Aldrich, head of the Chicago Law and Order League, who has been interested in the investigation of the case of Jack Johnson, the Negro pugilist, who is charged with abducting pretty Lucile Cameron, the Minneapolis white girl.

Mrs. Aldrich predicted that the free intermingling of the black and white race would result early in the degradation of both races and that it will never result in elevating the Negro race.

"The problem of intermarriage and intermingling of black and white persons is a very serious one," said Mrs. Aldrich. "The fad for Negro men to have white wives and sweethearts is growing in every large city north of the Ohio. Association of Negroes with white girls is thriving under police protection in Chicago and several other large cities. In the Chicago tenderloin there were—until recently closed—many resorts housing white girls that catered to Negro men.

"Race purity in this country is nowhere maintained except in the South. Race barriers are first broken down in the public schools where the races and the sexes mingle indiscriminately in the classroom and in the schoolyard.

"From that period in her life, a white girl is in danger from Negro men, the danger being increased by the degree of her poverty. If the girl is poor and works as a domestic in homes of wealthy persons, hotels or other places, she is forced to mingle on terms of social equality in a majority of cases with Negro butlers, porters, chauffeurs, coachmen or other male Negro help.

"Sex intermingling is the most natural outcome of such a situation. Any employer who hires a white girl to share a common condition with a black man, as a fellow employe, contributes to this peril to our race purity. The elevation in many instances of Negroes to positions as head waiters, foremen, assistants to managers, and even in some cases managers, suddenly reverses the race relation and subordinates the white woman, servant to the black man, master.

"In the East, almost without exception, the only girls to fall into the hands of Negroes are from poor families. The Eastern Negro is not as wealthy as his Western brother, and he cannot attract girls from the better homes with gifts of diamonds and other costly presents. But there are hundreds of wealthy Negroes in the West who can and do."

(From *The Houston Press*, Oct. 29, 1912.)

New York, Oct. 29.—"If the suicide of my daughter might be taken as a warning to other white girls; if I thought it might save someone else from a similar fate, my own crush-

ing burden of sorrow would be easier to bear, and I would feel that her death had not been in vain."

Mrs. David Terry, widowed mother of Etta Duryea Johnson, the white wife of Jack Johnson, who shot herself in Chicago September 12, made this statement today, believing it to be her Christian duty, she said, to help drive the black pugilist from the city and country. Mrs. Terry was seen in her home in Brooklyn, where she lives, broken in health and under the constant care of a physician.

The reporter had carried to Mrs. Terry the story of the Chicago grand jury's investigation into Johnson's alleged kidnaping of Lucile Cameron; of the girl's mother's fight for her daughter, and had finished by asking:

"Mrs. Terry, what, in your opinion, should be done with the husband of your dead daughter?"

A MOTHER'S VISION.

"It would be wrong for me to tell you what ought to be done," she replied, her voice hardening. "It is not for me to judge. God will do that, but every night a prayer goes up from my pillow asking God to send this man the punishment he deserves. Two weeks ago I had a vision of Jack Johnson's end. I believe that vision was God's promise of its fulfillment.

"In a vision as plain as day I saw a boat on a beautiful stream. In that boat was my daughter glorified in white, talking to my dead husband. Suddenly out of the water rose a giant glistening black. It was Jack Johnson. With both hands he grabbed for the boat as if he would crush it, but he missed; my daughter rowed away and disappeared with a ripple of happy laughter on her lips. Then the water turned as black as ink and swallowed the black man up."

The Negro must stay on his side of the fence, from a social standpoint. And he must demand the white man to do the same with the same determination in which the white man demands him. And that should be death. This is the golden rule. The Negro must be proud of his own race. His own women must be the ideal women in the world for him.

No doubt there is a superior race. Then the Negro race, no doubt, is classed as one of the inferior races. The white man has superior circumstances, and he is confronted with superior conditions. This, however, will not hold good collectively, but individually. A white man as member of the superior race is not superior to the Negro because he is white; if at all it must be on account of culture, morals and finance surpassing that of the Negro. This is a fact that

must be inculcated. For instance, a Negro convict is as good as a white convict. If the crime for which they were convicted is the same they are equal. The cultured and financial white man who stands for all of the principles that it takes to constitute a true gentleman, is of himself a superior man from a standpoint of superiority.

If a man thinks his own race is not good enough for him, it is very natural he would desire to leave it and join another. It is not manly to desire to go where you are not welcome. The white man has been guilty and so has the Negro. A

UNDESIRABLE CITIZENSHIP.

If a white man will sell his vote, the Negro that sells his vote is just as good a citizen as the white man, and just as honest, regardless of the difference in the purchase price. Both can be bought for a price, what is the difference? A dollar changed their principles, a dollar changed their manhood. A dollar changed their loyalty to the country. What is the difference between the white man who steals a national bank and a Negro who steals a cow? Just here I will dismiss this subject.

My appeal to the mothers and fathers is to raise better sons and daughters; this is the object of this little book. The school room and pulpit are called upon to auxiliate in this great move. Good sons and daughters are the hope of our race. This is the material that must constitute our model citizenship. Our way now seems dark and cloudy, but way down the line of future time God Himself has fixed a change of conditions affecting the welfare of the Negro. No power on earth at the proper time can offset the Negro's elevation. It is a Bible truth, God programmed in creation, "And Ethiopia shall stretch forth her hand."

A QUALIFIED VOTER.

If an ignorant white man is not able at all times to use his judgment in voting, and if he is not a failure, why then should any prejudiced mind say that the enfranchisement of the Negro was a failure? There are plenty of white men who are not able to read one section of the National Constitution. This class consists mostly of backwoodsmen. Why should an ignorant white man have any more political rights than an ignorant Negro?

These are conditions it would be well for our best white citizens to look into.

Col. E. T. Taliaferro indorses Mr. Root's speech.

(From The Houston Post, Feb. 15, 1903.)

MR. ROOT'S SPEECH—INTERPRETED BY NEW YORKERS AS UNFAVORABLE TO NEGRO VOTING.

New York Commercial.

Widespread interest was created by Secretary Root's speech at the Union League club, in which he pronounced Negro suffrage a failure.

Colonel Edwin T. Taliaferro, who had just returned from a trip through Virginia, said it was the greatest mistake in the history of this country to give the blacks the right of suffrage. "I agree most heartily with Secretary Root," Colonel Taliaferro said, "when he says that the Negro suffrage plan has been a failure. They have done nothing to better themselves. It was a great mistake ever to give them the right to vote or to hold office, and I think the sentiment of the entire South and a great part of the North is with me when I say it.

"They ought never to have been put on a level with the white man. I would unhesitatingly support any legislation to disfranchise the blacks, and I think they would be better off in that condition. If that were done, this would be one united country there would be no sectional feeling, no North, no South, but just one government—a white man's government. Mind, I would entirely protect the legal rights of the black—his property rights."

Former United States Senator William Lindsay said: "Federal office holding has not elevated or benefited the Negro race. Secretary Root is right in what he said last night. The Southerners are not to blame for the situation. The influences that gave to Negroes the right of suffrage and failed in the attempt to elevate them are charged with the responsibility of trying any new experiment of whatever character. The States of the South can not inaugurate a new policy unless permitted to do so by the country at large. The Negro should be removed from political influences."

Colonel John C. Calhoun said: "I do not agree with President Roosevelt's expressed opinion in reference to the Negro race. The Negro has made remarkable strides in civilization, and in the South is becoming a property owner, but his education should be given him, and aside from that he should be let alone. If he is let alone and not used as political capital it will come nearer solving the question of the Negro's future than anything else."

John R. Abney of No. 71 Broadway, former president of the Southern Society, said: "The real situation of the Ne-

groes living in the South does not seem to be generally understood. The republican party claims to have set them free and expects their votes. The great mass of the Negroes are engaged in agriculture; and the tariff law, which has been made by the republican party, militates against their agricultural interest and helps to keep them poor.

"They are grateful to the republican party for their freedom; and yet they know that their financial interest is injured just as is that of the white man engaged in the same pursuit. If they take an active part in politics and vote for the republican party, that places them in a false position with the whites with whom they live. If they do not vote the republican ticket, the few Negro leaders who want office charge them with ingratitude.

"So they are in a dilemma which challenges sympathy from all fair-minded and thinking men. If left alone they would prefer not to vote. The republican party ought to leave them alone and get along without their votes."

THE NEGRO BALANCE OF POWER.

(From The Houston *Chronicle*, Jan. 1, 1903.)

Washington, Jan. 1.—A number of republican newspapers are distributing the assertion of some democratic writers for the press that the Negro vote holds the balance of power in the country, and as it is always cast for the republican ticket, generally elects that ticket.

While it is true that in 1896 and 1900, by reason of the radical division in democratic ranks, McKinley would have been elected without the Negro vote, still the facts are that the Negro vote gives the republicans the greatest advantage over the democrats, and in a clean, square way, all else being equal, especially in issue and unity, the vote of the Negro for the republican ticket swings the pendulum to the republican side.

In the following table are included all the republican States of the North having any considerable Negro population, and also certain border States now held by the republicans, or which are considered something doubtful, in which there is a heavy Negro vote.

Indian territory and Oklahoma are set down because there is some probability that they will be admitted as States. The total Negro population of each State, by the census of 1900, is stated, and all colored males 21 years of age and over, or voters, as shown by the same census.

HIS VOTING STRENGTH.

None but persons of Negro descent are included.

States—	Negro Popu- lation 1900.	Negro vote 1900.
Massachusetts	31,974	10,456
Rhode Island	9,092	2,765
Connecticut	15,226	4,576
New York	99,232	31,425
New Jersey	69,844	21,474
Pennsylvania	156,845	51,668
Delaware	30,697	8,374
Maryland	235,064	60,406
Ohio	96,901	31,235
Indiana	57,050	18,186
Illinois	85,078	29,762
Michigan	15,816	5,193
Iowa	12,693	4,441
Missouri	161,234	64,418
Kansas	52,003	14,695
Nebraska	6,269	2,298
Oklahoma	18,831	4,827
Indian Territory	36,853	9,146
Colorado	8,350	3,215
California	11,045	3,711
Kentucky	284,706	74,728
West Virginia	43,499	14,786

REALLY DEMOCRATIC STATES.

The republicans here are claiming that Indiana is anchored for good in the republican column. This may be so if the Indiana democrats keep up their fight against each other upon awkward and dead issues, but not otherwise. When the democrats of Indiana regain their senses and get together they can carry the State. They carried it in 1876 and lost it in 1880 because the party refused to renominate Tilden to the disgust of many good democrats; they carried it again in 1884, and lost it in 1888 because Cleveland had soured the party and shamefully mistreated Hendricks.

They, however, forgot the wrongs of Cleveland in 1892 and again gave him the State. Then came the marriage of Cleveland and Wall Street, to be followed by the free silver craze, the one as bad as the other, and, of course, Indiana was lost as well as the Union, and is still in the wilderness. But up to the split in the democratic party, Indiana, notwithstanding its 21,000 Negro votes, was democratic and will be again

with the other democratic States of the Union whenever the party gets back to its old, time-honored principles.

FIGHT OVER NEGRO POSTMASTER.

North Carolina republicans are having a hot time with one another about the question of giving another appointment to S. H. Vick, the colored postmaster at Wilson, N. C.

President Roosevelt and Postmaster General Payne are receiving daily mail contributions to the already much-discussed question.

The latest is from ex-Representative Ewart, whose nomination for a federal judgeship was defeated by ex-Senator Marion Butler. President McKinley three times nominated Ewart as a federal judge for North Carolina, but each time his confirmation was prevented by Mr. Butler.

The fact that Mr. Butler came here a short time ago and indorsed the action of Senator Pritchard, protesting against Vick's reappointment, is the basis of a long letter from Mr. Ewart, who denounces ex-Senator Butler as a traitor to almost every man and cause with whom or which he was ever connected in North Carolina.

Then Mr. Ewart, who is evidently aspiring to leadership in North Carolina, takes the Negro side of the "lily white" question. As to Mr. Butler, he says:

"I suppose this is the same Butler whose seat was scarcely warm in the senate before he began scheming and plotting to defeat his colleague, J. C. Pritchard, to whose re-election he was bound; the same Butler who in 1897 resorted to methods to defeat Pritchard."

AN APPEAL FROM HON. C. W. HINES TO THE WHOLE WORLD IN INTEREST OF THE RACE.

(Houston Chronicle.)

Cleveland, Ohio, March 24.—Three hundred thousand Negroes who belong to the Equal Rights Association have appealed to the emperors and kings of the old world to aid them in the United States. The petitioners declare they are victims of gross injustice and that all of them are likely to be murdered by the whites of America. Intervention through the representatives of the European and Asiatic monarchs at Washington is requested to compel the United States to grant the blacks the justice they assert is denied them.

C. W. Hines, chairman of the executive committee of the Equal Rights Association, is the author of the appeal to the

old world. He made public the appeal at the headquarters of the association in this city.

The views expressed are not his alone. They represent the sentiment of all the members of the association, for they were adopted at a secret session of the association in this city February 9. W. H. Thorp of Boston is president and I. E. Turner of New York is treasurer of the association.

The right of the Negroes to appeal and foreign governments to intervene is based on the United States' interference in behalf of the Cubans. Copies of the appeal have been sent to the heads of all foreign governments. Additional copies will be distributed throughout the United States.

Text of Negroes' Appeal.

"We, the Afro-Americans of the United States of America," says the appeal, "are brutally and barbarously maltreated and basely compelled, for no crime or misdemeanor, to suffer every indignity, cruelty and murder that inhuman, fiendish nature can invent, by some of those who once held the Afro-Americans in bondage and slavery or the descendants of those who once held the Afro-Americans in slavery and bondage in the United States, and who still without cause harbor in their hearts a deadly hatred against the Afro-American race.

"We behold with sorrow and grief the twentieth century has ushered in with the same bloody catalogue staring the American people in their faces, witnessing mob violence, murder, disfranchising and crime against the Afro-American in this city to be most alarmingly on the increase. Such oppression, wholesale lynching and wanton murder of an innocent people was never before heard of in any civilized country.

"From one to five or more are either tortured, hung, shot or butchered and driven from their homes daily, while others are burnt to death at the stake. It has come to such a common occurrence that the press and pulpit say but little about it. They pay more attention to the barbarities of the foreign countries than they do to their own America; to slake the deadly hate and foul thirst for murder and to wallow their hands in the warm blood of their dying victims..

"The foreign powers have the same and a better right to interfere in defense of 10,000,000 people that are liable to be murdered at will by prejudiced classes who use that nickname, the whites of America, for no cause whatever, only their skin is darker than those that call themselves white people.

Name Monarchs They Rely On.

"In God's name will the King of England, will the Emperor of Germany, will the Czar of Russia, will the Sultan of Turkey, will the Shah of Persia, will the Emperor of Austria, will the King of Italy and will the King of Greece, will the President of Switzerland, will the King of Portugal, will the President of France, will the King of Sweden and will the King of Siam, will the Emperor of or the Mikado of Japan, will the rulers of Belgium, Roumania, Luxemburg, Montenegro and all other foreign powers interfere in some way in behalf of the suffering, outraged and murdered Afro-American people of the United States and thus save the name of Christianity from reproach, mockery and derision and the name of humanity from shame, ridicule and contempt, and civilization with all of its dear amenities, from disgrace, scorn and ignominy?

"For God's sake intervene to save us, the Afro-American men, women and children, before we are all murdered by those so-called prejudicial whites of America. We plead, we beg you, to save us."

The Negro claims a right to vote as he pleases under the fourteenth and fifteenth amendments of the United States Constitution and does not feel obligated to forfeit that right on account of favoritism from any class of people.

The Negro, as a laborer, has been misrepresented. Some years ago some white people wrote letters to the Houston press, saying that the Negro was not a reliable servant. This complaint was regarding house servants; but if thoroughly investigated, it will be found that those complaints came from people who were not able to pay for the services of a good house servant, or else the complainants were mean and hard to get along with. Some of the best white people of this city have employed the same servants for from five to twenty years, and these Negroes seem to them as their family. The Negro, as a public laborer, is faithful. He is not a striker, neither is he a dynamiter, but loyal to his trust, ever looking to the best interests of his employer.

He is always determined to give an honest day's work. This he has proven. For instance, take the great strike last year in the local system of the Harriman Railroad, known as the Southern Pacific. During that strike the Negro proved faithful to his trust. The union men asked the Negroes to join with them in the strike; the Negroes gave them to understand that they were not satisfied with their salary, but they had no other hope than that of peaceable means of getting a raise. And they were not brothers, any-

way, therefore, could do them no good. As the union men demanded a closed shop and the Negroes could not become members of their union, the Negroes thought it most unreasonable of the union men to ask them to help the union to win a strike that prohibited the Negro making bread and butter for his wife and children. The result: a strike was called and fourteen hundred men lost out.

Many Negroes are doing skilled work, but are not receiving sufficient pay for same. I cannot say whether conditions are bright for the Negro or not. During the strike the Negro faced death to be loyal to the company. A great many were beaten and shot at, coming to and going from work, and full appreciation has not yet been shown the Negro.

Mr. J. W. Small, the new superintendent of motive power, is a railroad man from the new railroad school, and the only way to stand in with him is to put in an honest day's work for the company. He is nothing else but a company man. He treats all men alike. He is easy to approach, if you have business with him.

CHAPTER III.

The Southern Pacific Company has a new president in Texas, with all system lines in Texas and Louisiana under his management, in the person of Mr. W. B. Scott. Mr. Scott is a different man from Mr. T. Fay, the retiring president. I have in my mind now the completion of the new general office, the eleven-story building, about the time of the big strike here in Houston, Texas, of the shop men, and while some loyal Negroes in the shop were facing death to help the company carry on its work without hindrance, Mr. T. Fay, president, was at the general office discharging all Negro porters, to give employment to the same class of men who were on a strike in the shop. All these Negro porters were faithful and honest. I knew them all; they did good work. And had it not been a case of race prejudice the Negro would have been more satisfactory from this point of view: Less men, quicker work and better work. But now he is gone. It is said he resigned to go into other business, which is the usual saying with all big men. It is bad luck to harm a Christian or praying man or woman. God is always on the side of a praying person. And when in trouble, no job, no money, no bread and meat in the storeroom, the Christian Negro will tell God about it. God will move all opposition from praying people, if by death!

I have had my race at heart for many years. I am very poor trying to do something to help better the condition of my race. I once invested \$500 in a passenger transfer line when the street car company put up partitions to separate Negroes from the whites. Things went well until the street car company paid some of the leading Negroes \$5.00 per day to get the masses of Negroes to ride. Thus my investment failed to materialize. The next move I made was to organize a Co-operative Building, Lumber, Land and Loan Company of Texas, and chartered under the general laws of Texas, with shares of stock at \$1.00 each. I saw that the poor laboring class of Negroes needed an easy co-operative system like this, in order that all could put their dollars together in one interest, in a combination system well planned, and success was sure. I wrote the plans and Hon. J. S. Tibbitt wrote the charter. But some how or other, other parties saw, to let our company live, it would have taken Texas. So one Negro newspaper man was called into the fight, and he got on our little company, to the extent that the stockholders would not pay up their stock. And a failure was certain. One white lumberman, who operated a saw mill, wrote me to let him know within twenty-four hours if we would take 1,000 acres of timber land for 7,000 shares of our stock. He offered a guarantee that the land would turn out two million feet of lumber. I called the board together, but they refused his proposition. Some who only had three shares said they didn't want any white man in the company. This was our only hope, as we could not get stockholders to pay up their stock. I gave up a paying position and sold my fine horse and buggy in order to fight to keep the company alive—the company I loved so much, because I was the promoter. But it went down. I wish to say I shall not try to organize my people any more, in a business concern. My late wife was against me trying to organize the colored people; she told me I could not make them stick up. But now, in my view of the present high cost of living, I see nothing for the laboring men but a hard fight to make it up the hill, if at all. There are many unification plans that would be well for the poor man, if his confidence could be called into action. He will not go in with the big moneyed men, and he will not go in with the poor men. He must in some way form a joint co-operation with his brother, who is in the same financial condition. This is the only salvation for the poor laboring man. It is the quickest way to success. The leaders should help them to see it. The preachers should preach along this line. A preacher who cannot preach business once in a while is a poor preacher. He would do better service on the farm, without his Bible.

RACE PRIDE.

The Negro must teach race pride around the fireside. It must be taught from the pulpit and in the school room. The Italians have a private cemetery solely of negro victims throughout the United States to their credit, and the Negro will pass by a Negro business house to go to a Dago. I notice some of the Negro business men who expect the Negro to patronize them do not practice what they preach. They want the Negro's business, and when they take their meals they go to the Greek Cafe. The Negro business man must exchange business with his brother. As a business man, if he fails to do this, he cannot ask anyone else to do what he will not do himself. Every Negro business must do the exchange act with each other. This must be taught around the fireside continually without fail. This is the only way to build up a strong Negro business.

CLUB ROOMS.

There are no greater agencies for dragging down young women in the world than these upstairs club rooms for men and women behind closed doors; where they play pool, drink whisky and get drunk. To women club rooms are the main road to prostitution and destruction. For men they are the advance agents for the State penitentiary. They are human butcher shops. They make widows and orphans. They cause meal barrels to go dry. They cause babies to cry for bread. They are dangerous to the church, and more dangerous to society. The flaming hell has no greater agency than the clubs. They must be killed. The woman that attends the club is not suitable material for a model housewife, neither a mother, from the fact that our sons and daughters must come from pure homes. For noble sons and daughters the mothers must be noble Christian women. That's the only hope for our race. In this connection I am compelled to mention the name of Mrs. Pearl A. Lights, who was in her life time a model Christian woman, the wife of Dr. F. L. Lights, D. D. Her work was local, but unsurpassed. She was born into the world to do the special work which she did with her whole heart. She was a Christian lady of the highest type; a church worker, but she did the greatest good among the children, notwithstanding she worked with the old people also. She was a power unequalled at anything she took hold of. She was kind to all, had an encouraging word at all times for anyone in trouble. Though rich, yet no one was too poor for her to stoop down and try to raise up. Had her work been national instead of local, America would

mourn her loss. But why so? That's heaven's gain. And before she left here she finished her part of the program on earth.

CHAPTER IV.

I will take up the condition of the Negro and what he is confronted with. He is unprotected as a citizen or as a man. His home is unprotected. The white man often runs over him; he has no rights he feels bound to respect. The white man's home is sacred, we have been taught, and we are more than willing to accept it as a fact, and the whole truth. Why not our homes be sacred also? We do not want social equality, and we don't want the white man in our homes.

The following article appeared in the Houston Press November 8, 1912, which explains itself:

"I am the negro who stabbed R. M. Cook," said Abner Windom in the county jail today. "He was in a room with Bessie Thaniel, my girl, and when I went to the window to talk to her, he hit me in the face. Yes, I stabbed Cook, and I am sorry now."

Cook, 47, white, boarding at the Lone Star Hotel, Humble, and telegraph operator for the Sun Oil Company, was killed early yesterday morning. He was slashed from the left shoulder to the lower part of the abdomen and died at the Houston Infirmary at 7 o'clock last night.

Was Angry.

Windom, the Negro, was told this morning Cook was dead. "Well, I guess I am charged with murder," he said. "I was in hopes he would not die. God knows what they will do with me, but I stabbed him while I was angry. I went up to the window to talk to Bessie and I didn't know anyone was in the room. I was hit above the eye and that made me mad. I pulled my knife, reached my hand through the window and cut him as much as I could. She was my girl and he had no right to hit me for talking to her."

The wound Cook received was eighteen inches long. Three ribs were almost severed, his abdomen was exposed and when undertakers from the Westheimer Company started to pick him up, his intestines fell out upon the floor.

Before he died he asked the Thaniel woman to leave him. After she was gone he called for help and white persons running the place went to his rescue after he had been in agony for nearly a half hour. A pool of blood surrounded him.

Dying Statement.

"I was sleeping in a rear room of the Lone Star Hotel," said Cook in his dying statement to Justice Crooker. "I heard someone talking and I went to the window. I saw a negro trying to get in at the window and I hit him with my fist. He reached through the window and cut me."

The Westheimer Undertaking Company is trying to locate Cook's relatives. They have found one man who knows Cook's relatives, but he refuses to tell exactly where they live or to reveal his own name.

"He has relatives in Illinois and Pennsylvania," said the stranger.

Cook, a widower, said to be of a good family, may be buried in the potters' field because of the bad circumstances under which he was killed.

If the white man be allowed to run over our homes, we cannot produce the women we hope to produce. The Negroes all over America would say the white man has a right to resort to the unwritten law in every case when he catches a negro in his bed. Yes, a Negro in a white man's bed! His private home! If we allow you the golden rule, should we be deprived of the same golden rule on account of color? Very often colored women give away to white men because they are afraid to resist; they know their own men in many cases are unprepared to protect them. The Negroes, as a race, do not want social equality. The white man thinks political equality is next to social equality. See editorial from the Houston Chronicle, March 3, 1903:

"A NEGRO RESERVATION.

"One of the most interesting and important articles on the Negro was contributed by Colonel Robert Bingham of North Carolina to the European edition of Harper's Monthly for July, 1900. The writer comments on the ostracism and outlawry of a white criminal by white people and the encouragement and protection of a Negro criminal by Negroes. Many Negro associations have denounced Negro crime, but the New Orleans Times-Democrat in endorsing Colonel Bingham's view, points as proof of it to 'recent incidents in urban centers in the South, and especially in New Orleans, Atlanta, Memphis and Richmond.'

"In the course of Colonel Bingham's article he quotes from two competent authorities on the condition of the Negro race, Prof. Walter H. Wilcox of Cornell University and Dr. George T. Winston, formerly president of the University of

Texas and now president of the Agricultural and Mechanical College of North Carolina. The conclusions of these two authorities are endorsed by Prof. J. R. Stratton in the North American Review for 1900. Prof. Stratton points out that, according to the census of 1890, the minimum illiteracy of the Negro is found in New England, where it is 21 7-10 per cent, and the maximum in the Southern 'black belt,' yet the Negro is four and one-half times more criminal in New England, hundred for hundred of the population, than he is in the black belt.

* "The conclusions referred to, reached by Prof. Wilcox and Dr. Winston are:

"1. The Negro element is much the most criminal in our population.

"2. The Negro is much more criminal as a free man than he was as a slave.

- "3. The Negro is increasing in criminality with fearful rapidity, being one-third more criminal in 1890 than in 1880.

✓ "4. The Negroes who can read and write are more criminal than the illiterate, which is true of no other element of our population.

"5. The Negro is nearly three times as criminal in the Northeast, where he has not been a slave for a hundred years, and three and a half times as criminal in the Northwest, where he has never been a slave, than in the South, where he was a slave till 1865.

"6. The Negro is three times as criminal as the native white and once and a half times as criminal as the foreign white, consisting, in many cases, of the the scum of Europe.

"These conclusions demonstrate that from a moral point of view the education of the Negro is a failure, yet in justice to the Negro it should be said that the industrial discrimination of the North in keeping the Negro out of the trades tends to make him a criminal. In the South, however, where the Negro is not discriminated against industrially, the criminal tendencies of the race are so much in excess of those of the whites, even the scum of Europe, who come over as immigrants, as to occasion great discouragement to the most sanguine.

"Now social equality, the president's panacea, would result in miscegenation and the ruin of our own race if it could be carried out, which is impossible. There are not nearly enough federal offices to go round. So the president's other plan is seen to be inadequate. The great mass of the Negroes are not helped a jot by appointments of a few blacks to office and the invitation of a few to White House receptions. Even if we should grant, for the argument's sake,

that these absurd remedies are good remedies they do not stretch far enough to do the slightest good.

"Harper's Weekly takes up the Waco Times-Herald's suggestion of a Negro State. It points out that the Negroes increased 18 per cent in last decade, now numbering 8,840,789. 'It is obvious,' the editor of Harper's Weekly argues, 'that at this rate of expansion not many decades can elapse before the colored inhabitants of the republic will exceed twenty millions, most of whom will be concentrated in the States south of the Potomac and Ohio. Can we marvel that the Southern whites regard with grave misgivings the ominous increase of this element of their population, or they would gladly seek relief, if they could, in the wholesale deportation of the blacks?'

"The remedy that Harper's Weekly suggests is the purchase from Mexico of Chihuahua and two or three others of the northern and thinly peopled Mexican States and a voluntary and assisted immigration thither of Southern blacks. We have Indian reservations, why not a Negro reservation? Southern Negroes are better than the Negroes of Hayti and could be depended on not to revert to barbarism. On a reservation of their own they could work out their salvation in their own way, and the Negro problem which has vexed this country for many years in many ways."

The following article is from the Kansas City Star, February 14, 1903, dealing on the race question:

"THE RACE PROBLEM A SOCIAL ONE.

"Evidently the problem of what must be done for the black race in the United States cannot be ignored. Secretary Root's manly statement that the course heretofore pursued has failed is startling, chiefly because it gives definite and perhaps authoritative expression to a thought that has been more or less clearly developed in everybody's head. Some might state the question, what must be done with the Negroes? instead of for them. But that might be taken to imply that they ought to be transported to Africa or some other place. The Negroes are here and probably always will be, and Mr. Root was right in saying that the problem they present calls for the best thought and patriotism of the country.

"Not long since the Star called attention to the difference between the Negro and the nigger. If that distinction is kept in mind, it will help to make these facts clear: That the question should be regarded as a social and not a polit-

ical one; that it is national in its bearings and not sectional. It is the 'mean nigger' that holds his race in practical subjection, and not the Negro, who is a good and self-respecting citizen. It is the mean nigger whose insolence in politics and depravity in every walk of life has fostered that race hatred which is death to his own elevation and is detrimental to the advancement of the whites. It is the mean nigger who is responsible for the unreasoning fear entertained in some quarters that if the blacks are educated and uplifted there might result a social intermingling. The respectable Negro knows as well as the white persons who are not prejudiced through fear know that there is between them a race repulsion strong enough and beneficent enough to keep the two divisions forever separate.

"Clearly, then, the patriotism that would solve the race problem in the United States would devote itself to bringing the Negroes as a whole to the standard of good citizenship. It would not treat the matter as a cause of sectional or political dispute between the North and the South. If the Negro doesn't get an office he should comfort himself with the knowledge that there are millions of white men in the United States who 'would trade their chances for the presidency for a ham sandwich;' that there are hundreds of thousands of women who pay taxes, yet who not only may not hold office, but who may not even vote. The reward of office would seem to be as just and as much of an incentive to good citizenship to the black man as to the white, but it will be withheld or given grudgingly until the Negroes as a class are better types of citizens.

"In the meantime, if the ministers and those who contribute money for sending missionaries on good, fat salaries to the uttermost parts of the earth to convert the heathen, would send them or go themselves among the black people of the South or among the 'nigger' settlements in large cities, they would find plenty of work to do and they would be serving the Lord and their country at the same time. The respectable element of Negroes has been blamed justly for condoning too readily the faults of their brethren, the 'niggers.' But the race should not be left alone. The whites have a responsibility. Their 'best thought and patriotism' must be extended toward them to the end that the black race should be lifted and the white race saved from a distracting political feud."

The following race article appeared in the Kansas City Star March 16, 1903:

“A SOUTHERN WOMAN’S VIEWS ON THE RACE PROBLEM.

“The Rev. Thomas Dixon, with his prediction of a war to the finish between whites and blacks, represents the views of one faction in the South as to the race problem. In the current issue of the Outlook Mrs. L. H. Hammond, a Southern woman, states the opinion of another, and it is believed a large and growing party, on the same question. Her attitude is as hopeful as that of Mr. Dixon is pessimistic. She does not anticipate the speedy advent of the millennium. But she looks forward to a gradual change for the better.

“In Mrs. Hammond’s opinion, the solution will lie, not in social equality—that is out of the question—but in the industrial training of the Negro. Friendly business relations between the two races she believes is possible of attainment.

“That the South is not oblivious to the Negroes’ needs is apparent from the fact that out of its comparative poverty after the war it contributed within twenty-five years 120 million dollars to schools for its freedmen. Its hostility to higher education for Negroes Mrs. Hammond attributes to its reasonable belief that the race must be able to earn a living with its hands before it studies Latin and Greek. Manual training along the lines laid down at Hampton and Tuskegee is regarded with growing favor throughout the South.

“Present conditions, bad as they are, do not discourage Mrs. Hammond. As a Southern woman, she does not underestimate them. ‘It is difficult,’ she says, ‘for the people of the North to understand either the pressure of the whole great race problem upon us as a people, or its endless ramifications into the smallest details of our individual life.’ Yet, remembering how recently the race has emerged from barbarism, she does not wonder at the ‘darker side’ of the problem. ‘It is in the exceptional Negroes,’ she says, ‘and in their constantly, if slowly, increasing numbers, that we find a visible warrant for our faith in the future of their race.’

“Mrs. Hammond does not agree with Mr. Dixon that the industrial and moral education of the Negro will only increase race hostility. In her experience she has found much mutual kindness and respect. The business dealings of the two races, she believes, are generally carried on without friction. ‘No honorable Negro,’ she says, ‘lacks the respect of his white neighbors. This respect does not take the form

of social intercourse, which such Negroes desire as little as we; but it is none the less expressed and understood.'

"It is evidently in some such way as that indicated by this Southern woman that the race problem is to be solved. That these views are held in the South, where the work is to be done, gives them an especial significance."

The following is an editorial in the Houston Chronicle December, 1909. My note book does not show date of the month. I do not accept it as a whole; however, some part of it is too good to not reproduce it in this race booklet.

"AMERICAN SOCIAL PROBLEMS.

"We may as well make up our minds that the American Negro will never go to Liberia for the purpose of forming a Negro republic. He is here to stay. He came in the first instance, not because he wanted to, but because he was compelled to make his home in America. It is a pathetic story—this story of the imported African who now furnishes about one-seventh of our entire population. Other races of immigrants, by contact with our institutions, have been civilized. The Negro has been only domesticated. The very qualities of manliness and intelligence which are essential for citizenship in a democracy were systematically expunged from the Negro race through 200 years of slavery. The stronger, independent type was practically eliminated. It is true that the Negro's present condition is not altogether the result of his slavery to the white man. Back of his slavery are centuries of barbarous existence, the influences of which are still being felt. Not many centuries ago the Negro was brother to the beast in the jungles of Africa. It cannot be expected that the Negro will leap from this degradation to a position of equality with the white race in the short space of a couple of hundred years. It took the white man much longer than this to acquire his present supremacy.

"The Negro is coming to the city. In Chicago, from 1880 to 1890, the white population increased three-fold while the colored population increased five-fold. In Philadelphia, during the same period, the white population increased 50 per cent, while the colored population increased 100 per cent. In the thirty-eight largest cities of the country the Negro population in ten years increased 38 per cent, while the white population, including foreign immigration, increased only 33 per cent—this in spite of the fact that the Negro pop-

ulation has not kept pace with the native white population throughout the United States.

"The Negro and the white race, especially in the South, are in many ways indissolubly linked together. In many respects the welfare of one depends upon the welfare of the other. The low standard of living among the Negroes keeps down the wages of the whites. If the Negro is content to live in a miserable hut, dress in rags, subsist on the poorest kind of food, the wages of the white man, engaged in the same kind of work, will be constantly pressed toward the same low level. The higher the standard of living among the Negroes the higher will be the standard of the white people in the same occupation, and in the same territory. If the Negro's tendency is toward criminality, there is constant incitement to criminal tendencies in the white man. Crimes committed by one race provoke crimes on the part of the other. If the Negro is diseased it will be difficult to prevent the spread of the contagion among the white people. According to the last census, for a portion of the Northern States, for every 1,000 white children under 5 years of age, there was 49.7 deaths in one year, and for every 1,000 colored children under 5 years of age there were 118.5 deaths, an excess of Negro infant mortality of 137 per cent. The census also reports that Negro deaths in cities owing to tuberculosis are proportionately 2.8 times as many as white deaths, while deaths owing to pneumonia are 89 per cent greater. In a leading Southern city where mortality statistics of Negroes were compiled before the war it has been shown that from 1822 to 1848 the colored death rate from consumption was a trifle less than the white, but since 1865, the white mortality from that cause has decreased 38 per cent, while the Negro mortality has increased 70 per cent. The death rates from consumption in Charleston in 1900 were 189.8 for 100,000 whites and 647.7 for 100,000 Negroes, an excess of 241 per cent.

"It is largely due to the immorality of the Negro that the death rate of his race is so great, but, unquestionably, his ignorance has very much to do with it. Surely here is a race which must have the attention of our American citizenship, because the destinies of the white man and the black man are linked up forever. If the black man goes down, the white man is bound to go down with him.

"The remedy for the situation is not to be found in the so-called higher education. To be sure, it is necessary to have Negro doctors and preachers and lawyers, as well as Negro teachers, but it is far more essential to have Negro carpenters and blacksmiths and plumbers and machinists.

It is only as the Negro can hold his own in the community as a producer that the white man will respect him. It is only as he does a man's work in the world that he will find the place that should belong to him.

"But the elevation of the Negro race cannot, in all fairness, be left in the hands of the Negro himself. He is entitled to the help and co-operation of those who have been more highly favored than he. While it may be true that the Negro is the most criminal element in our population and that he is constantly increasing in criminology, it should be remembered that more than seven-tenths of the Negro criminals are under 30 years of age. Our task is with the children and the young people, and these are responsive to the efforts of an enlightened American Christian citizenship."

The white man claims the Negro votes against his best friend in the South.

This is an issue, and the Negro has a right to his opinion. I can't agree with the Chronicle. From the fact that the Negroes, as a whole, vote to bring prosperity to all the people, therefore he is not voting against the interests of the Southern white man, but to retain good times and confidence in the administration. But the man who votes for the party that wrecks the big industries and financial institutions and drives the commercial activity to the wall, is indeed the dangerous voter. This is not the Negro in this class of voters.

The Negro, when he votes for the party whose principles are the safest, is not voting against the South, but for the best interests of all the people. But, on the other hand, the white man who votes for the party whose principles are unsafe, is not voting only, as he thinks, against the Negro, but against all the people and all the industries, as well as all legitimate investments. Thus, he stops the money from rolling and he causes banks to go to the wall; he also hits at his own meal barrel and smokehouse.

There is a difference between the Northern and Southern Democrats. The uninformed Southern Democrat, in the country knows nothing about Democratic principles, and neither can he explain anything about them; he only clings to the name on account of slave prejudice from fireside training. He does not know it is an issue based upon principle, dealing with high and low tariff.

Ex-President Cleveland was a Northern Democrat, and not a very able statesman, but a good man. A fair-minded man, unprejudiced to the Negro race.

The following is his speech in the interest of Dr. Wash-

ington's school April 15, 1903, from the New Orleans Daily Picayune:

"New York, April 14.—Former President Grover Cleveland was the principal speaker tonight at a meeting held in the Concert Hall of Madison Square Garden in the interest of the Tuskegee Normal and Industrial Institute.

"Among those on the platform with Mr. Cleveland were: Mayor Low, who presided; Booker T. Washington, Edgar G. Murphy, Dr. Lyman Abbott and George F. Peabody. Mrs. Cleveland sat in the gallery with Mr. and Mrs. Andrew Carnegie, who are Mr. Cleveland's hosts while he is in the city.

"Mr. Cleveland, who was greeted with prolonged applause as he was introduced by Mayor Low, said:

Grover Cleveland's Address.

"I have come here tonight as a sincere friend of the Negro, and I should be very sorry to suppose that my good and regular standing in such company needed support at this late day either from certificate or confession of faith. Inasmuch, however, as there may be differences of thought and sentiment among those who profess to be friends of the Negro, I desire to declare myself as belonging to the Booker Washington-Tuskegee section of the organization. I believe that the days of 'Uncle Tom's Cabin' are past. I do not believe that either the decree that made the slaves free or the enactment that suddenly invested them with the rights of citizenship any more purged them of their racial and slavery-bred imperfections and deficiencies than that it changed the color of their skin. I believe that among the nearly 9,000,000 of Negroes who have been intermixed with our citizenship there is still a grievous amount of ignorance, a sad amount of viciousness and a tremendous amount of laziness and thriftlessness.

"I believe that these conditions inexorably present to the white people of the United States, to each in his environment, and under the mandate of good citizenship, a problem which neither enlightened self-interest nor the higher motive of human sympathy will permit them to put aside. I believe our fellow countrymen in the Southern and late slaveholding States, surrounded by about nine-tenths, or nearly 8,000,000, of this entire Negro population, and who regard their material prosperity, their peace and even the safety of their civilization interwoven with the Negro problem, are entitled to our utmost consideration and sympathetic fellowship. I am thoroughly convinced that the efforts of Booker Washington and the methods of Tuskegee Institute

point the way to a safe and beneficent solution of the vexatious Negro problem at the South, and I know that the good people at the North, who have aided these efforts and methods, have illustrated the highest and best citizenship and the most Christian and enlightened philanthropy.

"I cannot, however, keep out of my mind tonight the thought that with all we of the North may do, the realization of our hopes for the Negro must, after all, mainly depend—except so far as it rests with the Negroes themselves—upon the sentiment and conduct of leading and responsible white men of the South, and upon the maintenance of a kindly and helpful feeling on their part toward those in their midst who so much need their aid and encouragement.

"I need waste no time in detailing the evidence that this aid and encouragement has thus far been generously forthcoming. Schools for the education of Negro children and institutions for their industrial training are scattered all over the South and are liberally assisted by the Southern public and private funds. So far as I am informed the sentiment in favor of the largest extension and broadest influence of Tuskegee Institute and kindred agencies is universal, and I believe that without exception, the Negroes who fit themselves for useful occupations and service find willing and cheerful patronage and employment among their white neighbors. The man who is beyond doubt the best authority in the world on the prospects of the Negro race, he who founded and is now at the head of the Tuskegee Institute, and is the most notable representative of Negro advance, said at the Atlanta Exposition in 1895:

" "And in this connection it is well to bear in mind that whatever other sins the South may be called to bear, when it comes to business pure and simple, it is in the South that the Negro is given a man's chance in the commercial world, and in nothing is this Exposition more eloquent than in emphasizing this chance. Our greatest danger is that in the great leap from slavery to freedom, we may overlook the fact that the masses of us are to live by the production of our hands and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor and put brains and skill into the common occupations of life—shall prosper in proportion as we learn to draw the line between the superficial and the substantial—the ornamental gewgaws of life and the useful."

"I do not know how it may be with other Northern friends of the Negro, but I have faith in the honor and sincerity of the respectable white people of the South in their relations with the Negro and his improvement and well-being. They

do not believe in the social equality of the race and they make no false pretense in regard to it. That this does not grow out of hatred of the Negro is very plain. It seems to me that there is abundant sentiment and abundant behavior among the Southern whites toward the Negroes to make us doubt the justice of charging this denial of social equality to prejudice, as we usually understand the word. Perhaps it is born of something so much deeper and more imperious than prejudice as to amount to a racial instinct. Whatever it is, let us remember that it has condoned the Negroes' share in the humiliation and spoliation of the white men of the South during the saturnalia of reconstruction days, and has allowed a kindly feeling for the Negro to survive the time when the South was deluged by a perilous flood of indiscriminate, unintelligent and blighting Negro suffrage. Whatever it is, let us try to be tolerant and considerate of the feelings and even the prejudice of racial instinct of our white fellow countrymen of the South, who, in the solution of the Negro problem, must, amid their own surroundings, bear the heat of the day and stagger under the weight of the white man's burden.

"There are, however, considerations related to this feature of the Negro question which may be regarded as more in keeping with the objects and purposes of this occasion.

"As friends of the Negro, firmly believing in the possibility of his improvement and advancement, and sincerely and confidently laboring to that end, it is folly for us to ignore the importance of the ungrudging co-operation on the part of the white people of the South in this work. Labor as we will, those who do the lifting of the weight must be those who stand next to it. This co-operation cannot be forced; nor can it be gained by gratuitously running counter to firmly fixed and tenaciously held Southern ideas, or even prejudices. We are not brought to the point of doing or overlooking evil that good may come when we proceed upon the theory that before reaching the stage where we may be directly and practically confronted with the question of the Negro's full enjoyment of civic advantage or even of all of his political privileges, there are immediately before us and around us questions demanding our immediate care, and that in dealing effectively with these we cannot confidently rely upon the encouragement and assistance of every thoughtful and patriotic citizen of the land, wherever he may live, and whatever may be his ideas or predilections concerning the more remote phases of the Negro problem. These questions that are so immediately pressing have to do with the practical education of the Negro, and especially with fitting him

to compete with his white neighbors, in gaining a decent, respectable and remunerative livelihood. Booker Washington, in speaking of the conditions and needs of the race, has wisely said:

“It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities.”

“In summing up the whole matter, there is one thing of which we can be absolutely and unreservedly certain. When we aid Tuskegee Institute and agencies like it, striving for the mental and manual education of the Negro at the South, we are in every point of view rendering him the best possible service. Whatever may be his ultimate destiny, we are thus helping to fit him for filling his place and bearing its responsibilities. We are sowing well in the soil at “the bottom of life” the seeds of the black man’s development and usefulness. These seeds will not die, but will sprout and grow; and if it be within the wise purpose of God, the hardened surface of no outward sentiment or prejudice can prevent the bursting forth of the blade and plant of the Negro’s appointed opportunity into the brightest sunlight of a cloudless day.’

Murphy’s Address.

“I think that wise men everywhere are recognizing in the principal of Tuskegee one of the greatest moral assets of our country today.

“The South has not applauded him with indiscriminating agreement, nor with monotonous, thoughtless, profitless acclaim. The South has sometimes blamed him. But the South is too fair to him and to his race to allow the occasion of disagreement to distort the broad perspective in which she has viewed and appreciated that arduous public service through which, for twenty years, in cheerful patience and unaffected modesty, he has labored for the upbuilding of his humble and untutored fellows.

“He has greatly done a great work in response to a great need. North and South, there have been those who have seen peril in the Negro’s progress, but if the progress of the Negro brings peril with it, that peril is nothing in comparison with the perils attendant on the Negro’s failure.’

“Dr. Lyman Abbott, who followed, said that the South deserved great credit for taking up, as it had, an untried problem in helping the Negro to help himself.

“‘And the North,’ he said, ‘has given her scant credit. She has given him schools that the North has refused him,

and done many other things toward his future that the North never thought of.'

"Dr. Abbott next spoke of the great work of Booker T. Washington, and praised him in the highest terms, declaring he had done as much for the white race as for the colored. His work had really brought about the union of North and South in the work that he had taken up as his life task.

"Quoting a remark made by Henry Ward Beecher, to the effect that we should 'make the Negro worthy first, and then give him suffrage,' Dr. Abbott said:

" 'We made the error of giving him suffrage first, and the unfortunate Negro has had to suffer ever since. What the Negro wants is education. It all depends upon education whether the Negro will be a shackle to our feet or wings to our body.'

"W. H. Baldwin, Jr., treasurer of the Tuskegee Institute, announced that, since the meeting had begun, he had received two telegrams, one announcing a gift of \$10,000 from a lady in Ohio, and the other a gift of \$1,000 from a lady and gentleman in the South. He said that \$56,000 had been needed to pay the indebtedness of the institute, and that, taking the gifts into consideration, there was still a sum of \$45,000 needed, for which he made an urgent plea, as well as for a further endowment sum.

"Mr. Cleveland, in introducing Booker T. Washington, the last speaker of the evening, said:

" 'I have to introduce to you a man too well known by every man in the United States, a man who has been spoken of too frequently and too favorably, for it to be necessary for me to say more than—here is Booker T. Washington.'

Prof. Washington's Address.

"Prof. Washington said in part:

" 'The Tuskegee Normal and Industrial Institute at Tuskegee, Ala., is the outgrowth of the efforts of General S. C. Armstrong of the Hampton Institute in Virginia. General Armstrong was one of the great seers and prophets who realized that the task of the nation was not fulfilled when the shackles of physical slavery were struck from the limbs of the millions of slaves of the South.

" 'He realized that 9,000,000 of human beings, steeped in ignorance, minus experience, could be but half free. He foresaw that the nation must have a new birth and a new freedom, and that this regeneration must include the industrial and moral and religious freedom of the ex-slaves. Further, in refusing to return to his comfortable Northern home

after the surrender at Appomattox, and in deciding to remain South to help in fighting for freedom in the larger and higher sense, General Armstrong appreciated, as few Americans have, that the North owes an unfilled duty to the South.

“General Armstrong said, by word and action, that it was unjust to leave the South with its industrial system disorganized and overturned in the midst of a poverty that forbade the proper education of the white youth—to say nothing of millions of recently emancipated black children.”

THREE GREAT PARTIES, VIZ.: THE DEMOCRATIC, REPUBLICAN AND THE NATIONAL PROGRESSIVE PARTY.

Now the question is, which is the best for the Negro?

As far as the Negro is concerned the Republican party has outlived its usefulness through President Taft, from the fact that he said he “would not appoint a Negro to office in the South where there was any objection.” It seems very strange that he was so very anxious to please a Democratic South, which was against him. All he should have required was an indorsement from the leading Republicans of the South or the State in which the applicant lived. The Democratic party is not built upon a safe foundation. The Progressive party is a new party, with its history to make.

But who is behind it? Its leader is the greatest living American statesman today under heaven, in the person of Col. Theo. Roosevelt. I can't see other than the necessity of the new party. All fair-minded men must agree with the colonel in his contention that the nomination was stolen from him at the National Republican Convention in Chicago, Ill. The general election proved that fact. Then why should any honest man or set of men criticise him for not desiring to further associate with a dishonest party, whose motto is to rob and steal?

Do you say the standards cannot be raised? Do you say there is nothing fair and square in politics? If so let the Colonel put forth all efforts to build up a clean, new party. The Republican party has closed the door of hope against the Negro. There will be no more civil wars, with the white man against the white man in the interest of the Negro! There are no more Abraham Lincolns.

Col. Roosevelt has no equal today. Those who dislike him must confess that he is a great man. He is only Col. Roose-

velt. He may be hard to understand, but, however, he does what he thinks is right and for the best interests of all the people. That's all we can expect of any leader. The Son of God could not please all the people when on earth. Neither do we expect man to do so.

I further refer you to the press concerning him:

"THREATS AGAINST THE SOUTH."

(From the Houston Chronicle February 23, 1903.)

"Recent Washington dispatches of the New York Evening Post and recent editorials in that paper threaten the South with another 'carpetbag' regime unless the South consent to appointments like the recent one of Crum to the collectorship of the Port of Charleston. The New York Tribune has been flourishing the bludgeon of Crumpackerism, the reduction of Southern representation under that clause of the Fourteenth amendment which constitutional lawyers agree is nullified by the Fifteenth amendment.

"The South is not intimidated by either of these threats. The white men of the South are not looking for trouble, but are ready to meet any trouble that may be thrust upon them. It would be possible for the Northern majority to reduce the South's representation without legal right to do so. The South would properly defend itself against such an usurpation of right which the Supreme Court of the United States would in all probability set aside as an encroachment upon its jurisdiction. If the constitutional provisions of the Southern States are violative of the federal constitution, it is not Congress, but the Supreme Court of the United States that must be appealed to. It has been shown over and over again that Northern States have the same educational qualifications of the suffrage that the Southern States have, that what the extreme negrophilists are saying in effect is this: 'In the North an educational qualification of the suffrage that excludes white men mainly is legal and morally right, but in the South the same educational qualification of the suffrage, because it excludes black men mainly, is illegal and morally wrong.'

"When it comes to the other threat of a revival of the 'carpetbag' regime, that is sheer nonsense. Many people and many politicians in the North are mad with negrophilism, but scarcely to this extent. It is as well not to blink the truth. Although telling the truth may bring upon us the unjust charge of disloyalty, it is right that the truth

should be told. A revival of 'carpetbagism' in the South would mean nothing less than civil war.

"If 'carpetbagism' was overthrown, not without bloodshed in the years succeeding Appomatox when the South was prostrate from defeat in the greatest war of modern times, does any sane man think it would be tolerated after twenty-six years of recuperation and marvelous prosperity and increase in strength? Dragooning the South would result in armed revolution no less certainly than a similar policy in any part of England. We of the South are Anglo-Saxons and the spirit of liberty and home rule is strong within us. The South grew loyal after the last war because, after reconstruction had been overthrown, our liberty, our State governments were left us. We are anxious to remain loyal, but our loyalty to liberty and to our State governments is paramount. The administration may be as imperial as it pleases abroad, but imperialism at home crosses the danger line. We of the South are citizens of a republic of republics, not subjects of an empire."

(Houston Post, February 25, 1903.)

"Washington, Feb. 24.—Senator Tillman of South Carolina finished his speech on the Negro question late this evening. The consensus of opinion among those who heard him seems to be that he did much toward removing from his name the stigma which has rested there so long on account of his intemperate declaration and actions and his 'pitchfork' brand of statesmanship in general. He said yesterday that he proposed speaking in a way that would surprise his friends and disappoint his enemies, and it is generally held that he succeeded in doing this very thing. There was nothing at all intemperate about that portion of his speech delivered today, and he handled convincing facts at his command in a manner eminently to his credit. He treated the race question, from the Southerner's standpoint, and did it so well that the cause of the South was, no doubt, benefited instead of harmed, as many feared it would be. The galleries were packed long before he commenced to speak, and he was given the closest attention throughout.

"Washington, Feb. 24.—The Indianola, Miss., postoffice case occupied the major portion of the Senate's time today. Mr. Tillman spoke for three hours in continuation of his remarks begun yesterday on the race question, and was followed by Mr. Carmack (Tenn.). During the morning hour several bills and resolutions were passed and consideration was given the bill to further provide for the safekeeping of public money on deposit in national banks. The agricultu-

ral appropriation bill was also considered and the committee amendments agreed to, except the Statehood rider, which was passed over. The Senate will meet tomorrow at 11 o'clock, which, until otherwise ordered, will be the hour for convening.

"Mr. Tillman, in opening his remarks begun yesterday in reference to the Indianola, Miss., postoffice case, said the president and the postmaster general, in dealing with the Indianola postoffice, had transcended their authority and resorted to methods which were both tyrannical and unconstitutional.

"He wanted to know if, in figuring up the purpose of their new-born zeal, this cold-blooded, calculative, advisedly-taken action was not prompted by a low motive. He charged that 800,000 Negroes were coercing 50,000,000 of whites in the North to deal with 17,000,000 white men in the South, in the interest of the 8,000,000 ignorant Negroes in that section. He referred to the cost in lives and money on account of the race problem in this country, and addressing the Republican side, called on them to meet him 'upon the same plane of patriotism, of race pride and civilization, and not to fall into the pitiful cesspool of party politics.' He read extracts from the letter of the president, written some time ago, giving his views with respect to appointment of Negroes to office. He wanted to be just to the president, he said, but the views were superficial. 'How little and small and infinitesimal,' he said, 'is the knowledge behind such a view.' He added that the people of the North have no more use for the Negro at close quarters than he had. He cited instances of assaults by Negroes on white women and declared that the more the Northern people find out about the Negro the less use they have for him. The ballot of the Negro, he maintained, was a menace to good government and the people of the North are coming to realize that the enfranchisement of him bordered on a crime.

"Reverting to the president's utterance that he was unwilling to shut the door of hope and opportunity in the case of a worthy and competent colored man, Mr. Tillman said at first blush there is not a man alive who would not agree with that sentiment, but he inquired if it ever occurred to anyone that in opening that door of hope it might not be shut in the face of the white man. The door of hope in South Carolina, said he, at one time had been closed by bayonets to the whites for eight years, while rapine, murder and misgovernment ran riot, with an abomination in the sight of man presiding over the State. He declared that he did not hate the Negro, and that all Negroes are not bad.

Only a small percentage were bad, and these, he said, are leading the rest and being patted on the back by the politicians.

"He regarded it as his duty, he said, to his State, to stand forever opposed to any idea of political or social equality on the part of the Negro with the whites. The purpose of those who indorse the president's door of hope policy, he declared, is that in time South Carolina should become a state of mulattos, and in this event he predicted that there would be more blood shed than was ever shed before.

"I beg you, for God's sake," he said, facing the Republican side, 'not to produce an acute stage of hatred which will bring the two races together with the resolve of the whites to die in order to retain their supremacy.'

"Mr. Tillman said his newspaper friends always took great pains to quote everything he said that was 'hot,' leaving out the rational, and in this respect a great wrong had been done him. 'A lie,' he said, 'never had any particular truth,' and he would not attempt to make even a start to run down those that have been told on him.

"Mr. Tillman poked fun at Mr. Hanna and read the title of the bill he recently introduced to pension ex-slaves. 'Oh, my God,' said he, 'did Mr. Hanna mean that, or is it a political dodge?'

"The effect of the bill was, he declared, to give opportunity to unscrupulous Negroes to bamboozle and deceive their people by securing subscriptions, ostensibly to further interests of the bill. He concluded by saying that 'in proportion as you arouse false hope in the minds of these people, you are only sowing the wind which will flame up into a whirlwind later on.'

"Mr. Tillman spoke for three hours. He was followed by Mr. Carmack (Tenn.), who said the action of the president in the Indianola case was not in accord with reason, justice or the constitution. He said that if the closing of the Indianola postoffice is to be taken as the measure of the strength of the executive and the power of the federal government, that the government at Washington deserves to be despised for its weakness and imbecility. The postoffice belonged, he said, to the United States, and he inquired if a handful of ruffians was more powerful than the government, 'with its militant president at its head.'

"A bill was passed today creating a new division of the Eastern District of Texas, and provided for the holding of sessions of court at Texarkana.

"Mr. Quay sought to secure a vote on the Statehood bill tomorrow, but Mr. Nelson objected."

Mr. Carmack of Tennessee was killed.—Writer.

(From the Houston Chronicle, February 17, 1903.)

“Washington, Feb. 17.—Word has reached Washington that President Roosevelt’s action in closing the postoffice at Indianola, Miss., is not proving nearly so disastrous to the white people of that town as to the colored residents.

“The whites have organized and are maintaining a special messenger service between Indianola and Greensburg, where all mail for Indianola is delivered now, and through this service are obtaining their letters twice a day.

“The messengers are under orders not to accept the letters of the colored people of Indianola under any circumstances, with the result that all communication between the plantations in that part of Mississippi practically has ceased.

“The colored people are in despair.

“They do not understand the situation. They only know in a general way that the postoffice has been closed by order of the president of the United States and that their mail is not coming to them on that account.

“The situation has a humorous as well as a pathetic side.

“The purpose of the president in closing the Indianola office was to punish the white residents for their conduct in forcing the colored postmistress to resign. It now appears that the punishment is being visited on the colored brethren and that the whites are taking fairly good care of themselves.

“They have ceased to protest about the office being kept closed and are awaiting philosophically the time when the scandal shall die out and the department conclude to resume mail service.”

(From the Kansas City Star, March 19, 1903.)

“Washington, March 18.—The race question was discussed in the Senate today again. Mr. Money spoke for two hours, his remarks having direct reference to the action of the president in closing the Indianola, Miss., postoffice. Mr. Money delivered a severe criticism of the president, stating in the course of his remarks that Mr. Roosevelt was not fair. He said that in the South it was believed that Mr. Roosevelt, when he succeeded Mr. McKinley, would make an American instead of a sectional president, but that a change had come over this dream. ‘He is not so much of an American president,’ said Mr. Money, ‘as he is president of the black belt,’ and he added with some feeling, ‘we don’t consider him a great American president.’

This Is a White Man's Country.

"He declared that of all the appointments made in Mississippi none had given such general disgust as those made by this administration, and he said they had raised the question of social equality of the Negro. However, he said, there could never possibly be any social equality between the two races. 'There is a race prejudice in the South,' he said, 'and I thank God that there is.'

"The prejudice against the Negro, he asserted, is not local, but prompted by a universal, world-wide sentiment. Answering Mr. Foraker, he said that these recent appointments had revived the race question, and while the people of the South had heretofore tolerated negro office holders, they did not want any more of them. 'This is a white man's country and a white man's government,' he said. 'It has been carved out of the wilderness and conquered from the Indians, not for the African, but for the white man.'

Negroes Should Not Vote.

"Mr. Money expressed the conviction that the amendment to the constitution which made Negroes voters was a tremendous mistake, and he said a vast number of the people of the North entertained the same view. He said there had been no objection in the South to a Negro working, and none had been killed for so doing, as was the case in Illinois. The feeling which obtained in the South, he said, was that if a white man did not think himself socially better than the Negro, he was not half so good.

"'Would you decitizenize the Negro as to voting?' asked Mr. Foraker, 'and if so, should that be taken into account in fixing the representation in Congress?'

Negro Office Holders Not Wanted.

"'That is another question,' said Mr. Money, 'the participation of the Negro in the affairs of government is dangerous.'

"'Is the demand of the South,' inquired Mr. Spooner, 'that the president of the United States shall in no case appoint a Negro to federal office in the South?'

"Mr. Money replied that there was no demand made and no authority for it, but that it was the feeling in the South that no Negro, no matter what his qualifications might be, should hold federal office. The whole truth of history, he declared, showed the utter incompetence of the Negro race for self-government."

So far as Mr. Washington could learn there was no friction between the races in Calvin township and the vicinity. The white probate judge of the county assured him that the condition of the community had improved steadily; that it gave the courts less trouble than some of the white townships, and that the relations of the two races were "mutually pleasant." The judge thought there had been no depreciation in the price of land. "To a stranger buying the land," he said, "the colored residents might be an objection; but I do not think it would be to those who know the colored people of Calvin." The Cass County clerk told Mr. Washington that the people met "in a business way with no distinction." Land sold for as much in Calvin township, he said, as in any other part of the county. An ex-sheriff declared that the Negroes had made a great advance within the last twenty-five years, and that the whites who knew them made no objection to them. A Democratic lawyer of Cassopolis and the proprietor of the Democratic paper there agreed that the third generation at Calvin was showing a great improvement over the second. "There is no social mingling," they said, "but otherwise the relations of the races are entirely friendly."

Mr. Washington thinks there is nothing unusual about the Calvin community. "It is simply the story," he says, "of the growth of a people when given the American chance to grow naturally and gradually. With the Negro, whether considered as individuals or in groups, I find that the bearing of responsibility is one of the chief essentials of growth." The experience of the Calvin Negroes is quite outside the scheme of things predicted by the Rev. Thomas Dixon.

PRESIDENT WILSON.

Mr. Wilson is indeed a good man, and has a noble character, and is an educated Christian gentleman.

But is he a statesman? Can his party guarantee there will be no panic? Can his party guarantee there will be no 3-cent cotton? Can his party guarantee there will be no Coxey's army marching into Washington City? If he can make good there is nothing to be lost by his election. But he must save the industries; he must also save the country.

(From the Kansas City Star, February 15, 1903.)

"New York, Feb. 14.—The thirteenth annual dinner of the New York Press Club was given tonight at the Waldorf-Astoria. More than 300 club members and invited guests

occupied places at the tables, including William J. Bryan, Mayor Low, Shizoo Rondo, Japan; Walter Damrosch, Senator Tillman, General D. E. Sickles and John Schroers of the St. Louis Westliche-Post. President Joseph Howard, Jr., announced that President Roosevelt had expected to be present, but had sent his regrets at not being able to attend the dinner. Mr. Howard read a telegram from the German ambassador, in which Baron Sternberg said:

“‘Four men met, negotiated in perfect harmony and good faith and now separate with best feelings of friendship. If four men can agree there seems to be no reason why four nations should not be able to agree. I feel confident they will as soon as they trust and understand each other in the same way we did.’

“Senator Tillman’s Speech.

“Senator Tillman’s speech was the feature of the night. He said in part:

“‘I cannot understand why I should have been the only representative of the august body of which I am a member. Now, I have no message which I have come to deliver to you. In my experience I have found that the better acquainted the gentlemen of the press become with me the better they like me. But I ask no favors of you. I come from a State where the people do their own thinking and their own voting. I think this is an occasion on which I ought to get even with the press. You have 365 days in the year in which to make and unmake public men; but you don’t make and unmake them in the State of South Carolina.’

“Referring to the Negro question, he said that President Roosevelt had raised a subject that will not easily down. It had brought forth a number of comments from prominent men of the North and had raised a storm in the South. After mentioning a number of these comments and the men who made them, he said:

“‘You have had this subject, Roosevelt, Hanna, Ireland and finally Smooted, and now it seems to me it is about time that we had some one who knows something about it say something. What are my qualifications?

“Cursed by a Negro.

“First, he said, he had been cursed by a Negro mammy. Then, although he had not served in the Confederate army, he had tried to join it and had been prevented only by an accident that deprived him of his eye. Lastly, he had been

upon the ground and saw the ravages of the war. 'I know something of what this race question has cost this country. Many of you who write so flippantly about it know nothing about it,' he continued. 'And if you write about so grave a subject when you know nothing of it, you are no less than criminals. Mr. Roosevelt was very wise in saying it will take the best thought of both sections of this country to solve the problem.'

"After an impassioned recital of the perils to the white population of the South threatened by the increase of the powers of the Negroes in the last few years, he said:

" 'We are compelled by the exigencies of the situation to use the shotgun and the tissue ballots, and we used both. Why? Because in the State of South Carolina there were 30,000 more Negro voters than there are white voters.'

"He said that they in South Carolina had established their free school and that ever since there have been more Negro children in those free schools than white children.

"A Burst of Passion.

" 'Do you think it was our purpose to raise these Negro children to a condition of enlightenment in order that they may govern us?' he asked. 'By the Holy God, No!' he cried.

" 'Three months ago,' he continued, 'the president wrote a letter in which he said that when a Negro showed himself qualified to hold public office he was unwilling to shut the door of hope in his face.'

"Commenting on this, Senator Tillman said that if the present condition of education continues and the Negro is to gain control of the State of South Carolina and the whites become subordinate, the deplorable result would be that in a hundred years the population would be half mulatto. He had no practicable solution of the problem, he said, unless it be that the North take its share of the blacks, 'if you love them so well.'

"His address grew more impassioned as he continued. At first only applause greeted his utterances, but toward the end an occasional hiss was heard, and finally he was interrupted by a voice crying: 'What about your nephew?'

"Tillman Talks of Bloodshed.

"Senator Tillman was at the moment defending the summary measure adopted in the South for the punishment of Negroes guilty of crime, especially against women. After the excitement caused by the interruption had subsided, Mr.

Tillman said there was much more he could say and would like to say, but that he regarded it as highly inappropriate to refer in public to family affairs.

"Before concluding his address he took occasion to assert that if the policy of raising the Negro into power in the South is carried too far the result will be bloodshed, and its flow will be upon the heads of those who have tried to force the white population into subjection to the black.

"This was not a threat, he said, but simply a statement of what he knew from his personal acquaintance with the conditions in the South would be the inevitable result."

(From the Houston Chronicle, March 6, 1903.)

"New York, March 6.—The attitude assumed by President Roosevelt toward the Negro has been indorsed in a rousing mass meeting of colored people, held in the Bethel Methodist Episcopal Church in this city, at which Bishop W. B. Derrick of the First Methodist Episcopal District made a stirring appeal to his people to turn their eyes to the door of hope opened by the president to the black race.

"The mention of the name of the president by the speaker drew forth tremendous applause from both men and women. The bishop indulged in a bitter denunciation of Senator Tillman of South Carolina.

"The meeting constituted the first step toward the formation of the 'Roosevelt Invincibles,' which organization will favor the renomination of President Roosevelt.

"Bishop Derrick will speak in Philadelphia on a similar mission, and will address the colored men in many of the principal cities and organize them into local 'Roosevelt Invincibles,' who will use every effort toward placing the colored men as delegates in the next national convention.

"On the platform at the meeting was James H. Hayes of Virginia.

"During his speech, Bishop Derrick spoke of the appointment of colored men to office by Grover Cleveland and other presidents, but said that, whereas these presidents appointed Negroes, Roosevelt appointed men.

"'Color is nothing,' said the speaker, 'however much some white men would harp on it. Why, there are colored men whom I would not allow in my kitchen, much less in my dining room. Yes, and there are white men whom I would not allow in my kitchen, either.'

"At the close of his speech the bishop offered the following resolutions, which were adopted amid cheers:

"'Resolved, That in his excellency, the president, the Honorable Theodore Roosevelt, the liberty of the world has a

most fervent defender, civilization a gallant representative, humanity a generous protector, the American nation a type of civil valor and heroic self-denial which ought to characterize the first magistrate of a republic.

“‘Resolved, That we recognize that the great unfinished task of Lincoln, fallen into his hands, will be properly and successfully accomplished for the happiness and prosperity of the nation.

“‘Resolved, That we pledge ourselves from this time henceforth to use our influence for his nomination and election to the presidency in 1904.

“‘Resolved, That we form ourselves into an association, to be known as “Roosevelt Invincibles,” recommending similar organizations to be formed throughout the country.’”

I don't know Mr. Jas. H. Hayes, unless he is the hero that knocked down Czolgosz to prevent him from shooting President McKinley.

(From the Kansas City Star, March 11, 1903.)

“President Roosevelt's name is identified with the policy of publicity as applied to the affairs of the corporations, just as Blaine's was identified with the policy of reciprocity and McKinley's with that of the protective tariff. It is a great thing for a statesman to attach his name to some distinctive governmental policy, especially if that policy relates to one of the questions of immediate interest and importance to the people of the country. Mr. Roosevelt did not discover publicity, but he has the credit of having adopted it as a remedy for most of the evils that attach to the trusts, and as having been able to have it actually enacted into law.

“But sometimes a statesman who is eager and able to apply a policy to others is unwilling to apply it to his own affairs. It is, therefore, of interest to know that President Roosevelt's rule in the conduct of the White House business is the rule of publicity.

“No other president, it is safe to say, has ever transacted business so much in the open. By this we do not mean that there is any unwise exposure of executive policy before the time is ripe for publication. Mr. Roosevelt is not continually rushing into print. He never says in haste what he intends to do, to repent in leisure after he has discovered that what he promised was unwise. For a man who has the reputation of being impetuous and even erratic, Mr. Roosevelt has in fact developed in office a rare conservatism of executive speech and action.

“But no one has visited the White House during the time he has been president, without being impressed with the

wholesome air of publicity that pervades the place. No one is seen there putting his hand to the side of his mouth and whispering in the ear of another that no one else may possibly hear. There is no doing of business in a corner or in the dark. Whatever the president chooses to say he says right out loud, so that all who care to do so may hear, and often, indeed, he speaks so strenuously that one cannot help hearing. This may sometimes be embarrassing to others, but it is a safeguard for himself, and guarantee, so far as he is concerned, that the business in hand is to be conducted without suspicious mystery.

"There is a frankness and openness about all that the president does that is a proof of his sincerity and honesty. He may be brusque at times, but it is brusqueness without a string. There is something refreshing and healthy in the way in which he goes through the exacting routine of the White House business. His visitors are sometimes startled by the frankness with which he may announce his decision in some important matter in their presence, and it is a sure proof of his ability to read the character of those who call upon him, that the confidence he places in their discretion is so seldom abused.

"The men who don't like this kind of thing are the politicians who delight to pull secret wires and surround all they do with an impenetrable veil of mystery. Mr. Roosevelt's way of doing business is a wholesome example for business men everywhere and of every class."

The great hatred against the Negro and color prejudice must cease because God is with the Negro. The Negro prays and God hears his prayers.

The Negro has passed his darkest days and his hardest trials. We cannot rely upon the supreme judge at all times for our legal rights, but we can depend upon the Great Creator to right all wrongs against our race. From the fact that the white man who does the most to down the Negro, is less prosperous; the white man who is most prejudiced toward the Negro generally has the worst luck; the white man who never loses an opportunity to join a lynching party, as a rule, has most deaths in his own family; the white man who cannot make a speech without dogging the Negro will never be a great man, neither influential. I have my doubts as to whether such a man can get to heaven, from the fact that none shall see God but the pure in heart. A hellish heart cannot be pure. This will cause a great many white people to be ineligible for heaven, from the lack of pure hearts.

INJUSTICE DONE OUR RACE.

The injustice to our race and their mistake:

I will now turn my attention to the many injustices done our race in America, and also the records of lynchings, etc.

I chanced to be in Galveston a few Sundays ago and I heard the secretary of the Y. M. C. A. say he, himself, saw some mounted policemen driving some colored women to jail like cattle.

This is indeed very bad for any civilized city in America.

This the Negro must not stand for. He must fight by strong protest.

In Houston, Texas, we have a good policeman as chief, but all are not good.

I preach good morals; I teach good morals, and lecture good morals. But city, State and national governments combined cannot legislate good morals; it must come along a more sacred line than natural force. If it is not reached at the fireside it must be reached in some other kind and tender way.

You cannot force a man to be a gentleman, neither can you force a man to be a Christian. No decent man should have any business in company with a debased woman. But you may run this bad class of women out of town tomorrow, and there are certain classes of men who would attempt to make debased women of our best girls. There are a very few who hold out to the word, "no," without a run being made upon them by these low-down fellows.

I am sorry for the man who wants a good wife of today and goes out into society thinking he has no great task. Good wives and mothers, in a large degree, must now be raised, and the best time to raise a good girl is to start on the girl's mother twenty years before she is born. Good girls must come from good mothers, that is my point.

CHAPTER V.

MISTREATMENT OF THE NEGRO.

I show the readers an article from the Houston Post, November 23, 1912, where seven white men killed one old Negro—the father and six sons. This must have been one of those fathers who talk Negro-killing at the fireside. He

has been made to feel it is a little thing. No condemnation for killing a Negro, before Texas laws and juries, so he and his sons think:

“Joe Fulton and His Offsprings Released on Bond, Charged With Killing Negro.

“Franklin, Texas, Nov. 22.—Joe Fulton, a prosperous farmer, living about six miles south of this place, and six sons were arrested and placed in the county jail Thursday, charged with killing Dave Foster, an old negro, living near their place.

“At an examining trial held before Justice of the Peace John Cox, Fulton was allowed bail in the sum of \$3,000, one of the sons was held in the sum of \$1,000 and the other five in the sums of \$200 each, for their appearance before the grand jury in January.

“All parties made bond and have been released.”

The article in the editorial column of the Houston Press of November 13, 1912, comes before me so forcibly I now reproduce the article. It is too good to be thrown away. No man knows what a little fellow is going to be. He may be president or he may be a train robber or mob leader. Does training shape their lives? If so the mothers ought to get busy and try to turn out good citizens, not criminals:

“The men and women who will be the criminals of twenty-five years from now are, today, sweet-faced children.

“The man who, twenty-five years from now, will, somewhere in this world, commit the crime that will set humanity aghast with horror, is today a fine, lovable boy.

“The girls who will be ‘walking the streets’—yes, only ten years from now—are today as sweet and pure and as full of love and kindness as God’s own angels.

“The man who, a quarter of a century from now, will be at the head of a great, pitiless business, mercilessly transforming the life-blood of women and children into gold—which he puts onto the backs of his wife and daughters—is today a fine, manly little fellow, who believes all that his mother tells him about the value of kindness and gentleness.

“Innocence is in the hearts of children; love speaks from baby eyes and God’s truths from baby lips.

“And so then, here they are—these criminals-to-be—among the children all about us, fighting as best they know against God knows how many odds, to keep their priceless goodness.

“This world already has too many bloodhounds; too many

Sherlock Holmeses; too many policemen, to catch the criminal after he has committed his crime.

"Now, you have the point. Catch him BEFORE he's committed his crime. Find a loving Sherlock Holmes, you suggest, who can go among the children and track down the criminals-to-be and thus permit us to save them—the sweet little children!

"It's a fine idea. But how save them?

"Our children today, in the great factory districts like Lawrence and other centers of great poverty and oppression, are crying for help. If you have the right kind of ears you can hear them.

"These children are sinking into criminality.

"What does the world do? With its cruel right hand, representing greed and oppression, it thrusts them into the stream. Now and then, with its diamond-bedecked left hand, representing, for instance, the wishy-washy charitable societies that such men as J. Pierpont Morgan and John D. Rockefeller give their money to, it extends a gracefully curved little finger, with a make-believe help that makes the drowning all the more terrible.

"We know where the criminal-to-be can be found among the children, but we're too selfish to save them; we think it is cheaper to put them in jail after they have become criminals."

I indorse this article, but must confess, however, that I know nothing discreditable to Mr. J. D. Rockefeller, therefore I cannot indorse that part of it.

Lynching.

I wish to go back to April, 1903, and record a lynching in Joplin, Mo.

The write-up appeared in the Kansas City Times and Star April 16, 1903.

I doubt very much if any of these uncivilized, malignant ruffians are living now. There is no good-luck for a black-hearted mob. However, mobs very seldom appear where the officers don't want them to, or will not allow them to take a prisoner.

The mob turned another Negro loose who was charged with assaulting another Negro, and not a white man. They did not have any proof that the man lynched was the right man who killed the officer:

Lynching No. 1.

(Kansas City Star.)

"Joplin, Mo., April 15.—An infuriated mob took an unknown tramp Negro from the city jail this evening and hanged him to a telegraph pole at the corner of Second and Wall Streets, two blocks from the jail. The Negro was charged with having murdered Police Officer C. Leslie, who was shot dead last night in the Kansas City Southern Railroad yards, while endeavoring to arrest several Negroes suspected of theft.

"Officer Leslie had ordered several Negroes, who had taken refuge in a boxcar, to surrender, and when they failed to do so he fired several shots at the car. During the shooting a Negro slipped from the car and coming up behind the officer, shot him through the head. The Negro then fled, and within a short time posses were after him.

"Found in a Slaughterhouse.

"About 3 o'clock this afternoon Lee Fullerton found the fugitive in a slaughterhouse just east of Joplin. The Negro was armed with a rifle and defied arrest. Fullerton slipped into the structure unobserved and crept up behind the Negro. Suddenly he sprang at the unsuspecting fugitive, and before resistance could be made, he had the Negro on his back with a knife at his throat. The Negro then surrendered his rifle, and pointing the weapon at him, Fullerton marched him out of the building.

"With the assistance of another man the Negro was brought to Joplin and placed in jail. News of the capture spread rapidly and the jail was speedily surrounded by hundreds of people. There were cries of 'lynch him' on all sides. The city attorney, P. S. Decker, mounted the jail steps and made a strong plea in behalf of law and order. This served to temporarily stay the mob, but it did not appease it and a short time after Decker's speech the mob started to batter in a section of the jail wall.

"Battered Down the Door.

"Every effort was made to prevent the entrance of the mob, but without avail, and within fifteen minutes the infuriated men had gained entrance to the jail and secured the trembling Negro. As he was dragged forth City Attorney Decker again interfered and urged that the Negro be given a fair trial. For half an hour he talked, the mob lis-

tened to him with the Negro in their custody. At one time it seemed that the city attorney would win, as members of the mob began dispersing.

"Suddenly a rush was made for the spot where the Negro was being held, and he was dragged two blocks from the jail, a rope fastened around his neck and, after the rope had been thrown over the cross-bar of a telegraph pole, a score of men attempted to pull the Negro from the ground. Many more seized the Negro and pulled to prevent him being hanged. For some moments it was a veritable tug of war, but reinforcements on the free end of the rope proved the stronger, and the Negro, despite his protestations of innocence, was finally swung into the air and strangled to death, while shouts of satisfaction went up from the mob.

"As soon as the Negro was dead the mob dispersed. Later the body was cut down and taken in charge by the coroner. There is still great excitement in Joplin, and it is feared more trouble will follow in case the associates of the Negro are caught.

"The lynching of the Negro served only to satisfy temporarily the indignation of the mob. Later tonight hundreds of men again assembled and rioted through the Negro section of the city, burning houses, stoning Negroes and finally driving every Negro out of Joplin. The police were powerless.

"The first act of the mob, after hanging the Negro, was to demand the release from jail of a local character known as 'Hickory Bill,' who was under arrest on the charge of assaulting a Negro. In the hope that this would appease the mob, the prisoner was set free.

"The Mob Burned Houses.

"But the mob did not disperse. Instead, a rush was made through Main Street, the principal street of Joplin, and every Negro was frightened off the street and fled to the north part of the city, where the colored population lives. In this way the Negroes were driven from all parts of the city to the Negro section. Then the mob charged down on the section. Stones were thrown, doors and windows of Negro houses were broken in and finally several were fired. The fire department responded, but many of the houses were burned to the ground. The mob made endeavors to prevent the fire department from extinguishing the flames.

"All the officers of the city, township and county were called out, but the mob swept them aside and proceeded with the rioting. Mayor Trigg ran from corner to corner,

and mounting boxes, made earnest appeals to the mob to cease, but, although it cheered the mayor vociferously, the mob swept on and the depredations continued. The saloons were hurriedly closed by the mayor.

"After the hundreds of frenzied men composing the mob had vented their wrath in the north end of the city they rushed to the southern end, where a number of Negroes lived. Their houses were vacant and not a Negro could be found. Three more houses were fired.

"All efforts to reason with the rioters were futile, as apparently a frenzy had seized upon them. The streets were thronged and at 11:15 the whole city was in an uproar. So far as known at that hour no fatalities had occurred, although many persons had received minor injuries."

(Editorial in Kansas City Star, April 16, 1903.)

"THE JOPLIN MOB AND OTHERS.

"The lynching of a Negro at Joplin last night because he was suspected of having killed a police officer was, unfortunately, a not uncommon crime. Such exhibitions of mob fury have become so frequent that they are a source of deep humiliation and discouragement to good citizens. But it will go on and on so long as public sentiment is merely aggrieved, and not aroused to action. It will be continued until there are more rigid laws and a better enforcement of them; until the rule of a life for a life shall be applied to mob murderers as well as to other slayers.

"But the Joplin mob made a particularly degrading exhibition of itself. Not satisfied with taking the life of a man who was merely suspected of a crime, it drove all the members of his race from the town and fired many of their houses. This was pure wantonness—the display of an insane desire to destroy. It was a good illustration of the brutalizing effects of mob indulgence. Doubtless none of this gang of murderers intended to make a war on the rest of the Negro population when the jail was broken down and the unknown black man was taken out and hanged. But the rabble became more instead of less furious through its own violence. They surged through the streets, driving all the Negroes to their homes, then went to the black quarters and drove whole families—innocent, law-abiding men, women and children—from their dwellings and destroyed their houses and their household effects. The result of this raid is that many of these poor people are left without shelter today. Such an outrageous act as this ought to call spe-

cial attention in this State to the necessity of making municipalities and counties responsible for the life and property losses sustained through mob depredations.

"Public sentiment in this State does not sanction mob violence, whether it be lynching or burning of property. It is time that the better sentiment should be directed especially to the matter of peace officers. It should become a positive issue in the election or the appointment of these officers that they are expected to hold mobs in check by firing on them, if necessary. There are courageous men who would fulfill their trust, if placed on guard with this understanding. But 90 per cent of the danger of mob violence would be overcome by the mere declaration of a drastic policy. The most wholesome lesson this country could have would be the shooting down of a dozen mob leaders."

NEGRO HIGHWAYMEN.

This Negro, who is now safe behind the bars in the Harris County jail, was on his way to Judge Lynch's court. He operated in some other town than Houston. He was caught by a Negro, which all law-abiding Negroes must approve of the act. See the Houston Post, December 1, 1912. Yes, the Negro must help run down criminals.

"After he had snatched a pocketbook from a white woman near the foot of Rusk Avenue Saturday night, Lee Anderson, alias Jim Givens, a Negro, was chased for almost a mile by Will Preston, another Negro, and finally caught in a livery stable on Preston Avenue.

"When Preston heard the woman scream and saw the Negro dash by him with a pocketbook in his hand he immediately gave chase. Anderson ran for the bayou, crossed on the rock dam near the city power plant, and there eluded his pursuer. He came back into sight almost a half block away on Cushman Street, but Preston was waiting for him, and immediately took up the chase.

"Anderson ran to Preston Avenue and turned in at a livery stable. The building was closed in all around, and there was no rear exit. His capture and removal to police headquarters followed."

CRIMINALS.

We may expect criminals of this kind as long as we have preparatory schools for criminals. These schools are the Negro clubs, where men and women can get bad whiskey every day in the week, Sunday not excepted. The Negro

club room of today is one of the main roads to the State penitentiary, and I see little effort on the part of the Negro pulpit to block this road. The 1908 Charity Club started a crusade against them and put some preachers on their program to condemn them, but the preachers failed to show up, from the fact they were not prepared from their conduct to throw the first stone.

The moving picture shows are just a little better than the clubs, and no lady should attend a moving picture show.

THE VULGAR SONG.

The vulgar songs are unfit for decent homes. For example, they sing "Everybody's Doin' It." I don't know what it means, but to look at it off-hand, it contradicts the virtuous woman; it lies on the young woman who is determined to be a lady or die!

This is a bad thing to have the unborn to believe; if so they will shape their conduct the same.

If the young women who are trained rightly can be made to accept this song as a fact, they are likely to accept its meaning as a modern custom and do likewise.

All society homes are not Christian homes. I appeal to the society homes to stop this song in your homes. It is the main road to the red light districts for your girls.

Georgia Mob, 1912.

GEORGIA MOB.

A Georgia mob killed a Negro who was accused of shooting two white women. The crime is bad enough, but I see no proof that the mob got the right Negro. It was said that a Negro did it, and all Negroes look alike. See the Houston Chronicle, November 30, 1912:

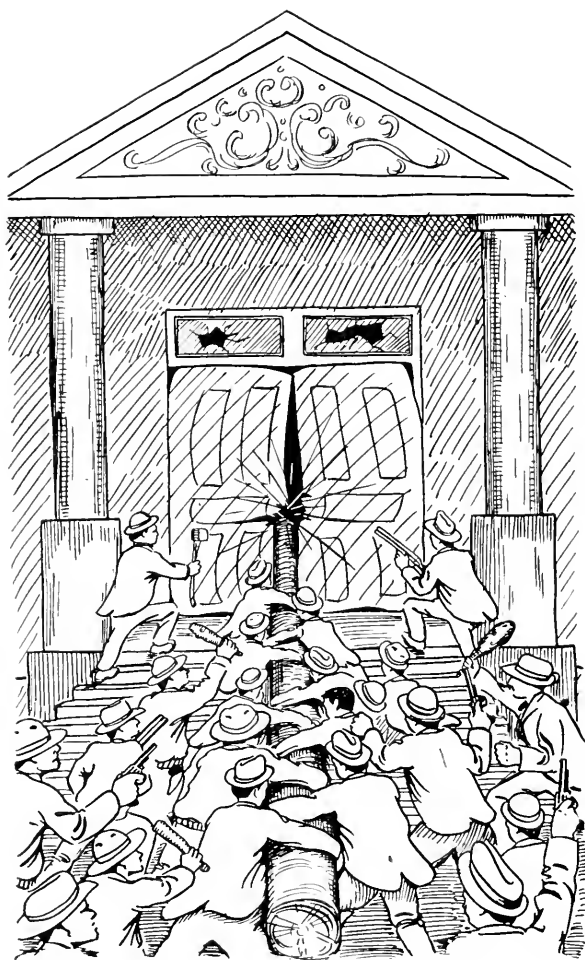
Lynching No. 2.

"Cordele, Ga., Nov. 30.—Chestley Williams, the Negro who shot two white women near Rhine and assaulted one of them, was dragged from the court house at McRae early to-day by a mob and riddled with bullets.

"The lynching was quiet and the town is now orderly.

"Neither of the victims is dead, but one is not expected to live.

"Williams was taken to McRae shortly after midnight last night to evade a mob which chased Sheriff Wilcox and his prisoner in automobiles. The sheriff attempted to out-



GEORGIA MOB, 1912

wit his pursuers by placing the Negro in the vault of the county clerk's office in the court house instead of taking him to jail, but the ruse proved unsuccessful.

"The Negro was accused of entering the home of a prominent farmer near Rhine yesterday in the absence of the male members of the family. The farmer's wife was shot and his 18-year-old daughter assaulted. The crimes were discovered when the farmer returned home and a man hunt was organized. Friends of the Negro Williams are said to have revealed his hiding place to the sheriff."

I never am to believe a mob can take a prisoner away from a sheriff and his deputies unless they want to give the prisoner up. This Negro might have been guilty, but his guilt had not been proven. If the sheriff had given this Negro two 45's and let the leader of the mob know what the Negro had, there would have been no lynching in Georgia. Taking this Negro in the court house was only a stall by the sheriff. The Georgia mob knew him, and knew there was no harm in him that they need fear. Some of these sheriffs are only forerunners for mobs.

The law makers of the various States, that believe in civilization, must turn their attention to the county sheriffs and their duty, oath and obligation to the Commonwealth, to man and God.

The Louisiana Mob—Lynching No. 3.

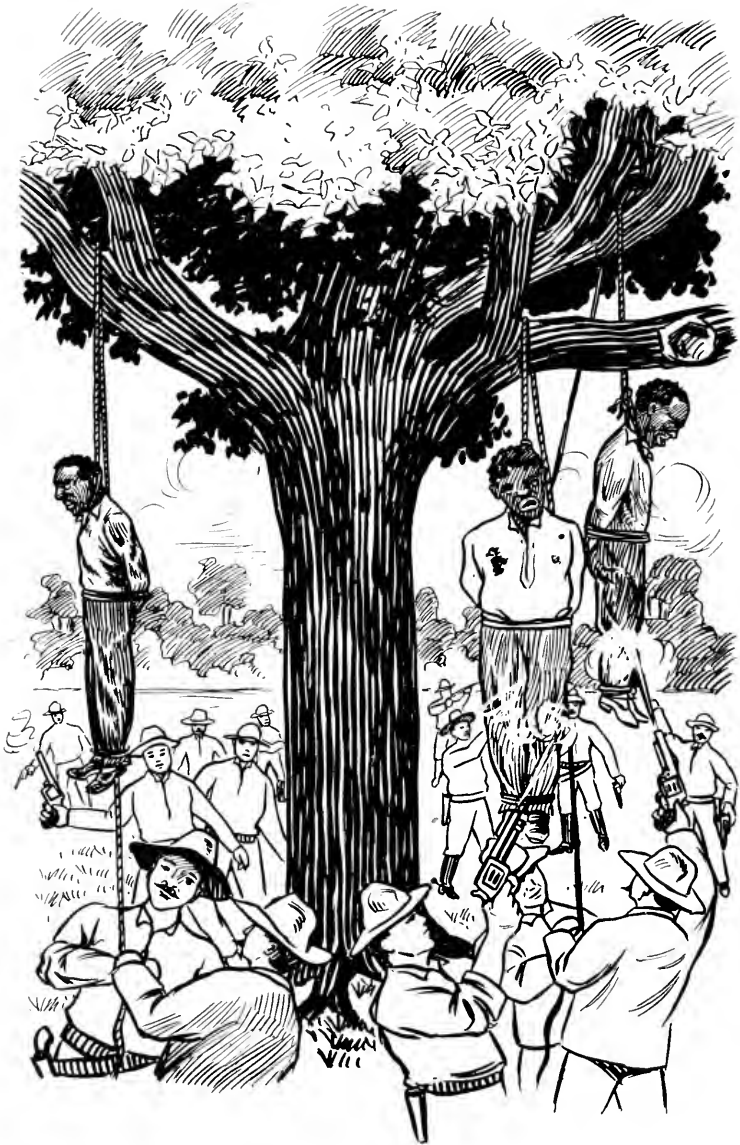
(From the Houston Press, November 29, 1912.)

"NEGROES LYNCHED BY FURIOUS MOB.

"Shreveport, La., Nov. 29.—Mood Burke, Jim Hurd and Silas Jimmerson, three Negroes who made an almost fatal assault on Deputy Sheriff Edwards of Bossier Parish several weeks ago, were taken from three deputies last night and lynched in a swamp a short distance from Benton."

These Negroes were accused of assaulting a deputy. I don't see where they were armed. No doubt this deputy was beating them over the head with his gun, if they are really guilty.

The readers will note this lynching happened not far from the place where the so-called late "Prophet F. K. Smith" was lynched with two of his members about ten years ago. Some one of the Church of God members killed a big rich planter about slapping his wife, and the result was that a well organized mob lynched every Negro they could catch who was a member of this co-called Church of God band, except the women, but beat them. Strange to say F. K.



LOUISIANA MOB, 1912

Smith's gang was from Texas. We were glad to have them go to Louisiana, not on account of the crime committed, but they were undesirable citizens and not good enough for Texas, and possibly no other State in the Union. *

Prophet F. K. Smith had a large membership, possibly about 400 members. He one day prophesied that Houston and Galveston would be destroyed by water, and in the meantime slipped out to Louisiana and sold his members to a big planter for \$1.00 per head. His members were all ignorant. His prophecy was since the 1900 Galveston storm. It has not come to pass yet.

Shreveport, La., Mob.

I shall not number this lynching, from the fact that it occurred in 1903, and my mission is to record only six-month lynchings, from November, 1912, to June, 1913. But, however, I reproduce this lynching to show how often innocent Negroes are lynched on mere circumstances. This Negro had been working at a butcher shop, which accounts for blood on his clothes. This case, in my judgment, is almost like the Monk Gibson case.

We must call upon God to avenge the innocent Negro blood. The Negro should set a national day to do this. We are unable to fight our cause, and He promised to fight our battle, and I believe His word. It has been nine years ago. I doubt if any of these lynchers are living now. God don't intend for lynchers to live very long. Louisiana is a dangerous State, especially North Louisiana. It is a Negro-kill-ing State; this record proves it without question. If Mr. Andrew Carnegie would spend some of his millions in this lynch district for missionary and educational work, possibly he might be able to culture and Christianize this uncivilized class of whites.

(From the New Orleans, La., Picayune, April 15, 1903.)

"Shreveport, La., April 14.—The impression prevails tonight that the wrong Negro was shot on Saturday, when Sergeants Gerald and Roquemore killed the supposed murderer of Mrs. Frank Matthews. All of the circumstances pointed to the guilt of the Negro, but it is currently reported that he was the wrong man. The police stick to the theory that the Negro, whose body was cremated, really murdered Mrs. Matthews, and it is difficult to get at the facts of the matter.

"Today particles of the clothing of the Negro were identified as those of Albert Washington, a Negro employed on the Vance plantation. on Red River, about seven miles from

the city. Washington, it is stated, was at Willow Chute Landing, about nine miles from Shreveport, on Saturday morning at 7 o'clock. About 9 o'clock he took a freight train at the Vance place and came to Shreveport. It is also claimed that, after his arrival here, he was employed by a butcher named Houston to slaughter cows. If this should turn out to be the case, it would account for the blood on his clothing.

"Houston could not be found tonight, but it is said that he told a number of persons that the Negro he employed was the man killed by the police.

"Mr. Cal Vance, upon whose plantation the Negro worked, came to Shreveport today, and said that Albert Washington was a good Negro, and that he did not believe he committed the crime for which he was shot. It was within the bounds of possibility for the Negro to murder Mrs. Matthews and get back to Willow Chute by 7 o'clock in the morning, but it is hardly probable that he did so.

"The Negroes on the Vance and Stinson plantations, which adjoin each other, are reported to be greatly wrought up over the killing, and there was some talk tonight of the Negroes coming to Shreveport. This proved to be a mistake.

"Senational developments in the murder of Mrs. Matthews are expected to crop out in the next few days. It has been ascertained that in all probability the murderer was actually seen by one of those fortuitous circumstances that often attend events of the most stirring nature, even a crime so awful as that which shocked the city of Shreveport on the morning of Saturday last. Not only has a witness been found that may have seen the murderer as he fled from the scene of his bloody orgy, but the same witness has stated that he heard what the sleeping inmates of the Matthews household never heard—the scream of the woman who was so foully murdered. Mrs. Phillips, referred to, is the witness. Mrs. Phillips is quoted as saying that about 3 o'clock in the morning of Saturday, which is about the hour Mrs. Matthews is judged to have been killed, she was up with a sick child, and heard a scream in the direction of the Matthews home. She went to the window and saw a man come out of the rear of the Matthews residence and button up his coat, turning up his collar and then run out the back way and out of the alley. It is said Mrs. Phillips stated that she thought at the time the man was Porter Matthews, and that he was going for a physician, thinking some one was ill at the Matthews home.

"Dr. Schumpert stated today that little Aline Matthews was greatly improved, and when asked about her ultimate

recovery, he said that it began to look now as if the little sufferer would survive her terrible injuries. Dr. Schumpert, however, is apprehensive of the condition her mind will be in, even if she recovers her bodily health otherwise. He said that as yet the little girl had made no statement relative to the tragedy, but said that she might probably be far enough recovered to make some sort of statement tomorrow. It was ascertained also from the doctor that efforts have been made, in as general a way as possible, to get some information from her that would throw light on the tragedy, but that she will not answer questions as to how she got hurt.

"It is reported tonight that the police have a white man under surveillance at Noble, La., on suspicion of being connected with the killing of Mrs. Matthews. The police will neither affirm nor deny this statement, but they continue to assert that the right Negro was killed on Saturday. Two meetings of the Negroes were held here last night, but it is not thought any race war will grow out of the tragedy of Saturday morning. Everything is quiet in Shreveport tonight, and bids fair to remain so."

This poor colored man was shot down by peace officers, who did not try to take him alive, and his body burned. His record from a white citizen was good. The colored people spoke well of him, saying that he was a Christian. It is a dangerous thing to kill one of God's professed Christians.

Governor Cole L. Blease of South Carolina is in favor of mob violence. He has said to the mossback mob leader: "I will turn you loose when charged with lynching a Negro who is accused of assault on a white woman." This governor no doubt promised at some time to uphold the laws and constitution of the State when he took the oath of office. He promised to uphold the peace and dignity of the State. If he cannot live up to the laws of the State, he being the executive head, it would hardly be fair to force others to obey any of the laws of the State. He has placed himself on record as saying that all Negroes are guilty without a trial. The mob ring of South Carolina knows now the governor's position regarding mob violence. If South Carolina has any sheriffs who are opposed to mob violence they have no assistance from the governor, therefore they can do nothing. But God will raise up a man to take his place. He is a citizen of South Carolina. Is he a great man? Is he the ideal of citizenship of South Carolina? Can civilization prize such a man? Can society, law and order prize such a man? Heaven will not. God will not!

See the article from the Houston Post, December 4, 1912, A Conference of Governors at Richmond, Va.:

"Richmond, Va., Dec. 3.—Governor Cole L. Blease of South Carolina served notice to the fifth annual conference of governors, which opened here today, that lynchers of Negro assailants of white women would go unpunished in his State.

"‘I have said all over the State of South Carolina, and I say it again now,’ he declared, ‘that I will never order out the militia to shoot down their neighbors and protect a black brute who commits the nameless crime against a white woman.

"‘Therefore, in South Carolina, let it be understood that when a Negro assaults a white woman, all that is needed is that they get the right man, and they who get him will never stand trial.’

"The address was the most remarkable of a day devoted to the consideration of crime and its punishment.

"Defended His Pardon Record.

"Governor Blease, in his address, after promising immunity to lynchers, warmly defended his use of the pardoning power, declaring that in the twenty-two months he had pardoned or paroled approximately 400 persons, and that he hoped the number at the end of the second term would be 800.

"‘I walked through the penitentiary of South Carolina,’ he said in defending his use of the pardoning power, ‘and found it a tuberculosis incubator, where poor devils were dying at their tasks, making money for other people; poor devils who had no choice but to stand and work or take the lash. Just the other day, Jim Roberts, a Negro from Charleston, stopped me as I was walking through and respectfully asked permission to speak to me. He told me that he had been kept in jail for twenty-two years for stealing a \$27 watch.

"He Had No Folks.

"‘I said, ‘if you are telling me the truth you will eat your Christmas dinner with your home folks.’ He said: ‘Governor, I have no folks.’ ‘Then,’ I replied, ‘you will eat it away from here.’ And he will.

"‘Another Negro had served eleven years and seven months for stealing \$9; a judge wrote to me that he had sentenced to death a man when he did not believe the man

had been convicted beyond a reasonable doubt. Another wrote that he sentenced to death a man whom he did not believe should be put to death. He did not believe it at the time, nor does he believe it now.

"These are the errors of justice I am trying to right with my power to pardon. I am proud of my record."

I will not leave this matter, as the Houston Post of December 5, 1912, had such an able article, and I cannot close this subject without letting the readers have the benefit of such an able article from such an able paper. I didn't know the Post was going to write on it. However, I knew the Post's position on the mob violence question. If the Post was to favor mob violence, there would be a wholesale mobbing of innocent Negroes, from the fact of its large circulation and its very great influence nationally. I don't know what influence the governor has, if much. There will be placed at his door a very large graveyard of lynched Negroes, on account of his encouragement of mob violence in his State. But the United States will be affected where they like good citizenship. See the Post of December 5, 1912:

"AN UPHOLDER OF MOB LAW.

"Governor Blease of South Carolina will find that he has brought his State into unenviable repute by his approval of lynch law before so distinguished a gathering as the Governors' Conference. It would have been far better had he remained silent. We fancy the intelligent and law-abiding people of South Carolina will not relish their governor parading them before the world as anarchists.

"What do the laws of South Carolina amount to if individuals can wreak their vengeance upon men charged with crime? Where is the guarantee of protection to life and property? The constitution of South Carolina guarantees to every man charged with crime a fair trial and South Carolina has courts to determine the guilt or innocence of those accused of crime. Yet, Blease tells the world that when an angry mob executes a victim and spits upon the constitution and laws of the State that outraged justice will not be permitted to resent it.

"He merely wants the mob to get the right man. How many times does the mob get the wrong man? Nobody knows, but there have been scores of Negroes executed upon suspicion, and no doubt many innocent victims have been executed. When an innocent Negro is executed, the guilty man is rarely apprehended. That shows the folly of mob law. It frequently baffles justice in that way.

"The governor of South Carolina has probably failed to notice that the majority of lynchings are for crimes other than assaults upon women. There are mob executions for minor crimes, and with Judge Lynch enthroned as Blease proposes there will be mob executions for the most trivial offenses. A State that winks at mob law is not going to be able to vindicate its dignity when the mob lynches a victim for a minor offense. If a mob is to be granted immunity for killing men in certain cases, it is going to enjoy immunity in all cases, because the spirit of the law is dead and courts of justice have become a mockery.

"It is impossible to believe that Blease reflects the sentiment of the people of South Carolina. He certainly doesn't reflect the sentiment of the South. Our executives, judges and peace officers have universally stood for law and order; the pulpit and press have resolutely opposed mob vengeance, and civilized sentiment has been strong for orderly justice. Only the voice of Blease is raised in defense of mob law and its anarchy and brutality.

"In the course of his speech Blease related a number of instances where justice had erred in the punishment of criminals, and he boasted that he was trying to right these errors by the use of the pardoning power. All well and good, but who is going to right the errors of the mob? Surely if the courts, through their calm and deliberate processes, commit errors occasionally and convict innocent men, the mob, fired by hatred and prejudice, will be sure to murder the innocent now and then, and when that happens the mistake is beyond recall and the hands of the mob are forever stained with murder.

"Blease ought to be ashamed of himself for making such a speech."

The South Carolina governor, again upholding lynching, in Richmond, Va., before the Governors' Conference, said: "To hell with the constitution of his State and the United States."

Is he any better than Harry Orchard of the West, Haywood, Moyer and Pettibone of Idaho?

Is he any better than the McNamara brothers? They did not kill anybody, but had it done. Right after his speech an Alabama mob took him at his word and lynched a Negro on last night, and got the wrong man. See his second speech in the Houston Post, December 6, 1912.

Only four governors favor the South Carolina governor's mob spirit.

See the Houston Post, December 7, 1912:

"Richmond, Va., Dec. 6.—The Governors' Conference

unanimously repudiated today the recent utterances of Governor Blease of South Carolina concerning the lynching of Negroes. By a vote of 14 to 4 it adopted a resolution declaring against mob violence and for the impartial enforcement of the law. The four governors who opposed the resolution declared themselves as strongly indorsing its purport, but voted 'no' because they thought they had no right to reprimand a colleague.

"Governor Blease, himself the target of the attack, hotly defended his convictions, snapped his fingers in the face of his colleagues, told them to 'go to it,' declaring that he cared not a whit what the conference said, thought, did or did not do, and announced that all the resolutions they might ever adopt would not keep him from the governor's chair nor from a seat in the United States Senate in 1915 or earlier.

"Four Unsigned Letters.

"Four times within as many hours, he asserted, his life had been threatened because of his utterances, but this appealed to him as little as did the resolution. All of the four threatening letters Governor Blease said he received were anonymous, one was mailed in Richmond, one in Washington, the third in Louisville and the fourth in Pittsburg. The Washington writer told him he would pay the penalty if he ever came to that city. The Pittsburg writer said, 'you will be taken to account on sight for your words.' The Richmond and Louisville missives were not fit for publication.

"Governor Blease was taken to task by a dozen governors. Governor Carey of Wyoming denounced him 'for claiming a monopoly for South Carolina, of the respect of the white man for women.' Governor Hadley of Missouri declared that the floor of the conference hall was not a 'clearing house for local and personal controversies.' "

"Richmond, Va., Dec. 5.—Fully half of the fifty women in attendance at the Conference of Governors this afternoon hurriedly departed from the meeting when Governor Cole L. Blease, for the second time, defending the policy of lynching Negroes guilty of criminal assault, shouted, 'To hell with the constitution.'

"Governor Blease's declaration was made in response to a question asked by Governor Joseph N. Carey of Wyoming. Governor Carey desired to know if the South Carolina executive had taken an oath to uphold the constitution and laws of his State, and if these laws did not protect Negroes as well as whites.

" 'I will answer that question,' replied Governor Blease.

'When the constitution steps between me and the defense of the virtue of white women of my State, I will resign my commission, tear it up and throw it to the breezes. As I have said before, "To hell with the constitution."'

"Several Women Left Hall.

"When several women present arose and left the hall, Governor Blease ceased speaking. Among the women who had made their exit were the wives and daughters of several governors attending the conference.

"Governor A. W. Gilchrist of Florida took exception to Governor Blease's remarks. Rising to his feet, he declared: 'The first thing that indicates a manly man or a womanly woman is thoughtful consideration for other people.' His remarks were greeted with cheers from the audience.

"Referring to the lynch law doctrine, Governor John F. Shafroth of Colorado said:

"'One mob can do more injury to society than twenty murderers, because lynching permeates the entire community and produces anarchy. The influence of mob rule is most reprehensive. When laws are made it should be the duty of the governor to enforce them, whether he approves or not. When the law prescribes hanging for an offense, and a man is found guilty, he should be hanged, whether white or black, and there is no excuse for mob laws. I conceive it to be our duty as governors to declare for law and order.'

"Governor Goldsboro of Maryland said he stood by the resolution because it was a matter of right. Governor Dix of New York thought it would be 'most unwise' not to adopt the resolution.

"Governor O'Neal of Alabama, in a ringing speech, which was drowned time after time by applause, asserted his belief that the entire conference had been belittled by the South Carolinian's remarks and that it was the sworn duty of every executive to uphold the law and the enforcement of law.

"Repeated His Remarks.

"To those declarations Governor Blease declared that he had been quoted yesterday as saying 'to hell with the constitution,' and that what he said yesterday he repeated today, 'to all the good governors here; to all the governors of all the States; to all the people of the United States.' Once when his voice was drowned in a storm of hisses, he turned

to the galleries and to his colleagues and said: 'What care I for your hisses?' Then shaking his clenched fist he shouted: 'Hiss if you must; only snakes and geese hiss.'

"Governor O'Neal unloosed the storm when he introduced the following resolution:

"This Conference of Governors does not undertake to control the individual views of its members upon any questions of law or administration; it declares that this government is based upon the fundamental principle of law and order; that the constitution of each State imposes upon its chief executive the supreme duty of taking care of the laws faithfully enforced; that it advocates all proper methods for strengthening and simplifying our methods of civil and criminal procedure.

"This conference protests against any disposition or utterances, by those entrusted with the execution of the law, in any of the States of this Union which tends or could be construed to encourage any justification of mob violence or interference with the orderly processes of the law.'

"To this Governor Mann of Virginia objected and offered the following substitute, which was accepted and adopted:

"Resolution as Adopted.

"Resolved, That it is the sentiment of the Governors' Conference in session at Richmond, Va., today that the whole power of the several States should be used whenever necessary to protect persons accused of crime of every kind against the violence of mobs, and to provide for speedy, orderly and impartial trials by courts of competent jurisdiction, to the end that the law for the protection of life and property be duly enforced and respected by all the people.'

"Threatening Letters.

"'I hold in my hand,' said Governor Blease when he rose to defend himself today, 'the fourth letter threatening my life I have received this morning. It was addressed to me in the care of the governor of Virginia and was handed to me by some one I do not know.'

"'I know nothing of the letter, sir,' retorted Governor Mann of Virginia. 'I never heard of it before; I didn't receive it; I know nothing of its contents.'

"'It doesn't matter,' continued Governor Blease. 'I speak nobody's opinion but my own. The newspaper headlines have misrepresented me. When I spoke yesterday about the marriage of Jack Johnson in Chicago, I did not

say he would be lynched in South Carolina; I did say that the laws of my State forbade the marriage, and I did say that I did not know if the marriage had been performed in South Carolina, whether the laws protecting him would have been possible of enforcement or not.

“ ‘Women Will Pray for Me.’ ”

“ ‘Now, what I want to say to you is this: I don’t care one whit whether you adopt this resolution or not. You may expel me for all I care. On January 21 I will begin my second term as governor. On March 4, 1915, if God spares me, I will be sworn in as a member of the United States Senate. I snap my fingers at your resolutions, for all the resolutions and all the motions you may act upon will not avail to keep me out.

“ ‘Long after many of you gentlemen here today are resting in the shades of private life, I will be reaping the rewards of public service. Long after you good governors are no longer governors, the white women of South Carolina will pray for me with their arms around their girls, and will arise from their knees to kiss their husbands and beg them to go to the ballot box and vote for Blease to protect them from their daily terror.’ ”

“A faint round of applause went over the conference hall, succeeded by a storm of hisses.

“A dozen governors thinking the South Carolinian had concluded, clamored for recognition, but he held the floor and smiled at the turmoil.

“When the vigorous rapping of the chairman had brought order, he continued:

Ridiculed His Hearers.

“ ‘You’re making yourselves ridiculous in the eyes of the nation. Why do you have to declare against mob law? They ought to know you back in your homes. They ought to meet you each one at the railroad station with a brass band and say: “Governor, we are glad you didn’t indorse the utterances of that South Carolinian.” ’ ”

“ ‘When I said I never would order out the militia to protect the black brute who laid his desecrating hand upon a white woman, I spoke the truth. I say it now again. That is my position, gentlemen, and if you don’t agree with me, in the words of the great Virginian, “go to it.” ’ ”

“The four governors who voted against the resolution declared emphatically that they opposed mob violence. They

voted in the negative, they said, because they thought they would exceed the rights of the conference and violate the courtesy due a colleague should they vote to reprimand him. On the final ballot Governor Blease did not vote. After the result had been announced he arose and said:

"I did not vote, gentlemen, because it makes no difference to me one way or the other what this conference thinks or does."

Alabama Mob—Lynching No. 4.

They lynched the wrong man. See illustration on another page.

(From Houston Post, December 7, 1912.)

"PLANTER'S MURDER AVENGED.

"Negro Was Lynched by Mob at Butler, Alabama.

"Mobile, Ala., Dec. 6.—Dangling from the limb of a tree the body of Azariah Curtis, a young Negro, was found Friday morning at Butler, Ala., as evidence that 'Judge Lynch' had avenged the murder of B. B. Bush, a planter, shot to death Monday.

"The lynching followed a confession by Curtis who, with two other Negroes, had waylaid Mr. Bush and killed him, believing him to be one of two men whom they intended to rob.

"Curtis was taken from jail by 200 men during the absence of the sheriff."

(From the St. Louis, Mo., Globe-Democrat, Dec. 6, 1912.)

"Richmond, Va., Dec. 5.—Many women in attendance on the Governors' Conference today hurriedly left the hall when Governor Cole L. Blease of South Carolina, for the second time defending his doctrine of lynching Negroes guilty of criminal assault, shouted the words, 'To hell with the constitution.'

"This sentiment was in response to a question by Governor Joseph N. Carey of Wyoming, who desired to know if Governor Blease had not taken an oath to uphold the constitution and laws of his State, and if these laws did not protect Negroes as well as white men.

" 'I will answer that question,' replied the South Carolinian, 'and I hope the newspaper men will get it right, for in my campaign in South Carolina they found that I was a fighter—and a cold-blooded fighter. When the constitution steps between me and the defense of the virtue of the white women

of my State I will resign my commission, and tear it up and throw it to the breezes. I have heretofore said, "To hell with the constitution."

"When women, some of them wives and daughters of governors, left the hall on hearing this, Governor Blease subsided.

"Governor Albert W. Gilchrist of Florida answered Governor Blease.

"‘The first thing,’ he said, ‘that indicates a manly man or a womanly woman is thoughtful consideration for other people.’

"Later Governor John F. Shafroth of Colorado referred to the lynch law doctrine.

"‘One mob can do more injury to society,’ he said, ‘than twenty murders, because a lynching permeates the entire community and produces anarchy. When laws are made it should be the duty of a governor to enforce them, whether he approves them or not.’

"Governor W. W. Kitchin of North Carolina said the sentiment for standing by the laws daily gains strength. He believed there should be convictions in nearly every case when there is a lynching. Governor Mann of Virginia added that he would call out every soldier in the State if necessary to protect a man under arrest and give him a fair trial."

Note editorial regarding it, for this date.

I shall soon bring the incident of the South Carolina governor to a close. However, it is the object of this book to show the great injustice done to the Negro all over America. The Houston Post of December 8 has such an able editorial on the incident that I am compelled to reproduce it. It shows the sentiment behind this great daily of Houston, Texas. This malignant governor has dragged down the constitution of his State; he has cursed civilization; he has jumped upon law and order with both feet, saying "I am all the power that exists in my State. It's my mission to set all the mobs free for lynching a Negro." He has discharged all the law makers, judges and sheriffs of his State, insofar as power to uphold and enforce the law. The jury may bring a verdict of guilty and the judge sentence the mob, but the governor says he will pardon them in advance. The mob has his word for it.

Now, the question is, what does his word amount to? It amounted to nothing when he took the oath of office. He was not worthy to have kissed the Holy Bible on that day. See the Houston Post, December 8, 1912:

"THE CASE OF BLEASE.

"Governor Blease of South Carolina no longer dwells in obscurity. He is known from ocean to ocean and from lakes to gulf, and few governors have gained so much unenviable notoriety in so short a time. Sitting in a conference of State executives, he has held the limelight throughout its sessions and has evoked the scorn and contempt of the intelligent people of the country. No executive ever appeared to poorer advantage, and it is to be hoped that no Southern State will ever be represented again in such a conference by a man of his temperament and ideals.

"We do not lose sight of the fact that Blease's conduct was a reflection upon the people of the South, although he represented but one Southern State. The fact that a Southern governor would make such an exhibition of himself shames us all. The unfortunate State of South Carolina has been accustomed to Blease's antics for quite a while. The best people there have blushed for him on many occasions, but we suppose they have hoped he would not leave the State and proclaim his boorishness to the whole country.

"Possibly, this latest exhibition of Bleaseism may prove a blessing in disguise to his constituents. They came very near defeating him this year. With this latest offense surely thousands will desert his standard and make it impossible for him to realize his ambition to sit in the Senate of the United States. A Blease occupying a seat once held by a Calhoun, a Hayne, a McDuffie, a Hampton and a Butler, would be a sight for gods and men.

"There is no doubt that Blease deliberately perpetrated this affront to the Governors' Conference in the hope that it would appeal to the prejudice, racial and otherwise, of the voters of South Carolina. He was speaking in the historic city of Richmond, but he was speaking to his partisans in South Carolina in the hope that he might keep alive the frenzy that impelled a narrow majority of them to re-elect him governor.

"His assumption of a superior regard for the virtue of the white women of the South was insulting to the white people of all the Southern States. There is not a governor in the South who is not as deeply concerned for the protection of the white women as Blease could possibly be, and more intelligently so, and we doubt if there is a governor in the whole country who is in the slightest degree indifferent to the inviolability of woman's person.

"It is not necessary for a governor or a citizen to become

an anarchist in order to assert his respect for womanhood, nor is woman's safety dependent upon such anarchy. All right-thinking people will sympathize with the people of South Carolina who have been placed in such a humiliating attitude before the country by a man who was under the highest obligations to exemplify their splendid ideals. It is to be hoped that the South Carolina Legislature may have the decency to repudiate Blease's conduct, and this could be done in no more telling way than by impeaching him."

I shall leave the subject of lynching to allow space for the Chronicle's editorial. It takes the Negro to task because he votes a Republican ticket. I don't see it that the Negro should vote a Democratic ticket because he lives in the South. It would look bad if he voted against his interests and other poor men's best interests. But the Democrats cannot guarantee good times. The Negro don't want to see any more 3-cent cotton. This, however, has been explained on another page. The Negro has repaid the white man well for all he has or ever will do for him regarding the school question. When this country was a vast wilderness the Negro made it a garden spot without cost.

About the Negro selling out; if he did so, a white man bought him.

Is he the only citizen that will sell out? Will the white man sell?

Some years ago didn't some of the senators and representatives sell out at Jefferson City, Mo.? They were all white.

About the Republican presidents appointing Negroes to office; Mr. Grover Cleveland appointed Hon. C. H. J. Taylor recorder of deeds. He was a Negro.

About the Brownsville affair; it is like the Monk Gibson case.

See the Houston Chronicle, December 4, 1912:

"THE PRESIDENT-TO-BE AND THE NEGRO.

"The people of the South entertain views on the Negro question which are traditional and are so fixed as to have become profound and unchangeable convictions. Many people in the North call such convictions senseless prejudices, but that narrow and ignorant view cannot change the facts and is entitled to no respect.

"The people of the South know, as people everywhere else know, that for nearly fifty years the Negro has been used as a tool by conscienceless politicians in the endeavor to fasten Republican government on the Southern States, and

the people of the South were engaged for many years in the effort to avoid that fate.

"They had a bitter taste and test for more than ten years of a government conducted by Negroes, instigated, dominated and directed by Republican white men, and the recollection of that fearful period is burned in ineffaceable lines on the tablets of their memories.

"They know, too, that in every Republican convention the Negro has been bought and sold like chattels, and that his vote has often largely influenced the selection of Republican candidates.

"They know, too, that, though the people of the South have, in days of poverty and plenty alike, taxed themselves to educate the children of the Negro, paying five dollars for every one he paid, and have steadfastly resisted the effort to divide the school fund in proportion to the contribution to it by the taxpayers of each race, yet the Negro voters have, almost to a man, aligned and arrayed themselves against the white Democrats, and in every State and national election have assailed and denounced the Democratic party.

"They know, too, that every Republican president has thrown a sop to the Negro voters by putting some Negro politician in some responsible office, the position of register of the treasury being the berth generally assigned as the one of greatest distinction.

"Mr. Roosevelt appointed a Negro collector of revenue in Georgia, a Negro collector of customs at Charleston, a Negro postmaster in Mississippi, and Mr. Taft appointed a Negro collector of customs in the District of Columbia and a Negro assistant attorney general, and some years ago Mr. Harrison appointed a Negro collector of customs at Galveston.

"They know that every department of the government at Washington is filled with Negro employes, and that hundreds of Southern women, descendants of the best families, are obliged to work side by side with them in many instances and meet them on that measure and footing of social equality which such condition involves.

"They know that a band of Negro soldiers rioted and murdered in Brownsville, and that the people of Texas had to arm themselves to prevent outrages by Negro soldiers returning from the Philippines.

"They know that Mr. Roosevelt so treated Booker T. Washington as to create an impression in the minds of the ignorant Negroes, North and South, and stimulate such hopes, as have wrought incalculable harm.

"They know that in the throng of guests at every presidential function Negro men and Negro women thrust them-

selves in among those the thresholds of whose homes they would not dare attempt to cross.

"The people of the South do not believe these conditions should continue. They know that unless Mr. Wilson is recreant to the traditions under which he was reared and shall treat with indifference the sentiments—and, if you please, the prejudices—of his fellow countrymen of the South and do violence to their convictions of social propriety, he will endeavor to change them.

"A president, in all matters of social action and social regulations, should reflect the sentiment of the people, just as he should endeavor to do in matters political, and he knows and every other man knows, that deep down in their hearts nine out of every ten intelligent, decent people in the United States do not approve of social equality between the races in any measure or degree, and do not want it, and will not tolerate it.

"The unconquerable racial instinct rises in protest and rebels against it, and the president should not, in his official capacity any more than in his personal capacity, do that which even in the most formal and impersonal way will recognize such right or encourage even the remotest hope of a change in sentiment and conditions and conduct and usage which are as unchangeable as the laws of the Medes and Persians."

The Negro will forget the idea of slavery regarding the Republican party, and the white man ought to do the same; if so there would be few Democrats among the whites, from the fact that the Democrats have not guaranteed and cannot guarantee prosperity.

The modern Negro will adapt himself to principles, and not to race prejudice. It is as I have said, the poor white man who is ignorant and knows nothing about the principles of either party, only votes the Democratic ticket, thinking he is voting against the Negro, when he is voting against himself at the same time. If his vote makes hard times, it is hard on all poor people alike.

The man who has a good bank account is able to stand a panic, but the poor man must suffer; his children also must suffer. They must often want bread when the father is without a job.

The Negro cannot stand all the Democratic company, from the fact that Jeff Davis of Arkansas, Vardaman of Mississippi, Ben Tillman of South Carolina, Cole P. Blease, also of South Carolina, are Democrats, and all have a malignant

feeling toward the Negro. Why should the Negro relish such company?

And, too, the Negro does not want to invite Coxey's army any more to Washington City by his vote. I shall now dismiss this subject.

CHAPTER VI.

POLITICS.

I feel it not out of place for a short write-up of the Progressive party, the winning party for 1916 without fail. They made a late start, and made a good showing. By doing systematic work now, for four years hence, everything will be well.

(The Associated Press, December 9, 1912.)

"Chicago, Dec. 8.—Preparations for the National Conference of the Progressive party here Tuesday and Wednesday were completed tonight. Members of the local committee on arrangements announced they had reserved accommodations for about a thousand delegates before the arrival of Colonel Roosevelt and his party tomorrow. The National Progressive Committee will discuss a plan of action for the next four years which probably will be laid before the conference for approval.

"Colonel Roosevelt and Miss Jane Addams of Hull House will deliver the chief addresses at the sessions of the conference."

"New York, Dec. 9.—Colonel Theodore Roosevelt and 150 other Progressive party leaders and members left for Chicago today on a special train of ten cars, from the rear of which in electric letters was emblazoned 'Bull Moose Special.' The occasion of this midwinter political activity is the proposed solidification of the new party and the making of plans for future campaigns. Members from other States are on the way to join in the Chicago conference.

"Colonel Roosevelt and his party were cheered by a small crowd as they left at 1 o'clock. Although the colonel had no comment to make upon the situation, several members of his party, particularly Oscar Straus and Frank A. Munsey, declared that if the Republican party hoped to rejuvenate itself, it would have to be by turning Progressives.

"These sentiments were in reference to the decision of the Republican Governors' Conference in Washington yesterday to wait another year before taking steps to reorgan-

ize the party with the hope expressed that Progressives would be brought back into the fold.

"Mr. Munsey said that those attending the meeting had 'a big job on his hands.' He added that the only way to achieve the union was for the Republicans to accept the Progressive platform and policies and come into the party as formed. If they did this, he said, the two parties could be united.

"Similar sentiments were expressed by several others of the party.

"More than a score of women were in the party which took the train here."

Colonel Roosevelt is the greatest living American statesman today, which I repeat again. Our country is safe in his care. Give him the reins again. God Himself has made him a leader, therefore he is compelled to be great.

See the New Orleans, La., Picayune.

Vardaman wants the fourteenth and fifteenth amendments of the national constitution repealed. He is a Democrat. He tried to polish his statement, but it was full of hatred and prejudice against the Negro:

"Jackson, Miss., Dec. 8.—Senator-elect James K. Vardaman, who has himself established a record for pronounced views on the race question, has opinions of his own on the position of Governor Blease of South Carolina, as delivered before the House of Governors at Richmond two or three days ago. Having been questioned considerably by wire and by personal query for his views on the Blease episode, Senator Vardaman prepared the following statement tonight:

" 'A splendid opportunity was lost by the governors of the Southern States in the Richmond conference to teach the uninformed nation the truth regarding the anomalous condition existing in the South, which condition made it possible for Governor Blease to make the extraordinary speech accredited to him. Instead of commenting on and condemning the ebullition of temper manifested on the part of the South Carolina executive, it would have been better to have brushed aside his intemperate utterances with an expression of denunciation, if they felt like it, and then proceed to explain to the American people the reason why hundreds of thousands of good, law-loving, home-building, God-fearing white men, both in the North and the South, down, deep in their hearts, harbor a feeling toward the black rapist, close akin to the sentiment expressed by Governor Blease. They might with great profit to the nation and credit to themselves have explained how it is possible for race feeling to run so high in Pennsylvania, the State of brotherly love, that the leader of

a mob indicted for hanging a Negro who murdered a white man was promptly acquitted by a white jury, and the case against the accessories dismissed by the prosecuting attorney with the statement that race prejudice was so intense in that community that you could not convict a white man for killing a Negro.

"Governor Blease's unfortunate speech was only a symptom scarcely deserving a passing notice, but the governors of Alabama and Virginia overlooked the serious problem beneath it all and were content with denouncing the individual, who really counted for nothing, and overlooked the problem, which is all-important. As a matter of fact, in the heart of every true Southern man there is a feeling that would lead him to override the law, defy courts and disregard all the restraints of civilization when it comes to wreaking vengeance or inflicting punishment upon a beast in human form who had committed a crime against a member of his family more horrible than death.

"I have been the governor of Mississippi, and was called upon to repeatedly enforce the law, and I did it as no other governor before or since in the South has ever done to protect the black despoiler of the white man's home.

"And yet I felt while doing it that if one of my loved ones had been the victim I would have gone to extremes that would have shocked civilization to have punished the brute. I am not inclined to condone the indiscretion of Governor Blease. There was no necessity of him putting the question in the way he did. It was unfortunate, because the man was misunderstood. But I think the Southern governors who condemned him were guilty of a greater crime of omission than was Blease's sin of commission. Governors Mann of Virginia and O'Neill of Alabama lost a glorious opportunity to instruct the American people in regard to the race problem of the nation. The evil is here. It cannot be removed by ill-tempered speeches like the one delivered by the governor of South Carolina, nor can the problem be solved by the stupid timidity displayed by the governors of Virginia and Alabama. You seldom pick up a newspaper that does not contain an account of an outrage perpetrated by some black beast upon a white woman, which is almost universally followed by hanging at the hands of the mob. Executives rant and rage and yet no man is ever punished for participating in the mob. As a matter of fact, as long as this crime is committed the mob will try and settle with the perpetrator. But in spite of all that, wise and dignified governors make no effort to discover the source of trouble and remove the evil. But they are sat-

ified with condemning somebody who happens to call attention to the terrible situation in an unhappy way. When the American people understand that the war amendments to the Federal Constitution, the fourteenth and fifteenth amendments, must be repealed or modified as conditions precedent to the intelligent treatment of this great question by the lawmaking bodies and the courts, a long step will have been taken toward the ultimate solution.

“The laws must be made to fit the race; the criminal tendency of the Negro must be restrained by law; his status in society must be fixed by a statute, and the courts authorized to treat him as a race peculiar to himself. Then unfortunate incidents like that which occurred in the Conference of Governors at Richmond the other day, discreditable alike to all participants, will not happen.’”

He wants a separate law for the Negro. It would be unconstitutional.

(From the Houston Post, December 13, 1912.)

“BLEASEISM DENOUNCED.

“Whatever Governor Blease may think of lynch law, there is no mistaking the position of the South Carolina press and the best citizens of the Commonwealth. They stand resolutely for law and order, and they resent the humiliating position in which they have been placed by their rattle-brained governor. Of course, all intelligent people know that Governor Blease does not represent this element in his anarchistic preachments. Nor are we inclined to believe the ultimate verdict of South Carolina will be one of approval of Blease’s conduct.

“Blease has issued his challenge and announced himself as a candidate for the Senate, and South Carolina civilization is going to accept it and endeavor to prevent the reproach of having Blease the State’s spokesman in that august body. Arrayed against Blease will be the press, the pulpit, the bench and bar, and the enlightened citizenship of the State, and these combined ought to redeem the name of South Carolina and eradicate the stain that Blease has put upon it.

“As an evidence of the indignation this man has aroused, we reproduce the following from the Charleston News and Courier:

“‘Unquestionably, the individual who asserts that he does not care what people think of him is either a fool or else speaks that which he does not believe. This does not mean,

of course, that a man may not be indifferent to popularity. There are doubtless plenty of people who are careless as to whether or not they are liked by those with whom they associate, who even shun the making of many acquaintances, but to be unpopular is one thing and to be held in contempt is quite another.

“Every man knows that this is so, and while, therefore, Governor Blease may continue to be brazenly defiant of the approval of his colleagues who were at Richmond and of those whom they represent, South Carolina, at any rate, cannot afford not to take into account the public opinion of the nation. There is small difficulty about ascertaining what it is so far as we are concerned. Governor Blease has made himself for the moment the most talked of man in America, and the publicity which he has achieved belongs not to himself alone, but is shared by the State whose citizens, knowing him for what he is, failed to repudiate him when they had the opportunity, but twice elected him to the highest office in their gift. It was as South Carolina's governor that he has been accorded front page space in most of the 2,500 daily newspapers of the land. It is South Carolina which will continue, for years to come, to hear the echoes of the exhibition which he has made of her as well as of himself.’

“People who feel thus deeply may be depended upon to carry their resentment to the uttermost, and the enlightened people of the entire South will hope for a successful termination of their efforts. Blease in the Senate would be a reflection upon the entire South.”

DR. BOOKER T. WASHINGTON'S STATEMENT.

(From the Palestine Plaindealer, Colored, dealing with the courts and law.)

“Dr. Booker T. Washington, the greatest living mortal today, is saying a great number of things in our favor. He first attacks the courts of the South, before which the Negro is tried. He makes it very plain indeed that it is impossible for the Negro to get justice in the courts where the question involved is between a Negro and a white man. He says, however, the injury on our race is only temporary, while the injury on the jury or the whole white race is permanent. Other questions which he discussed with interest to the entire race were: ‘Unequal Laws Cause of Race Troubles,’ ‘The Lack of a “Square Deal” in Education in the South,’ ‘Convict Labor a Great Evil in the South,’ ‘The Ballot to the Intelligent Negro,’ and ‘The Crime of Lynching.’”

HIGHWAYMEN.

Some club room goers are making it hard, possibly, on most of the innocent Negroes. We see that the white women are going to be armed. Some white ladies are very easily excited. No doubt this will make business for the undertakers, from the fact, the least stick broken, with a gun in hand, business would pick up; they would just as likely shoot a Negro going from them as one coming toward them. However, we could not feel sorry if the real purse-snatcher would get killed in every attempt, whether Negro, Mexican or Dago. See Houston Post, December 4, 1912:

"The concentrated efforts of almost every officer of the police department are at this time directed toward apprehending a band of Negro purse-snatchers who, within the past two weeks, have robbed eight white women on the streets of Houston.

"Monday night the problem assumed a more serious aspect when Mrs. T. D. Jones, 711 Live Oak Street, was attacked by an unidentified Negro. When she resisted him taking her purse she received painful knife wounds and rough treatment at the Negro's hands.

"The police have a twofold purpose in their sweeping search of the city in quest of the Negroes. They are making strenuous efforts to break up the band of thieves and at the same time are endeavoring to offer protection to the working women who are forced to go to their homes after dark when they have finished work.

"Chief of Police Noble received numerous requests from women Tuesday asking that they be allowed to carry weapons while going home from work. In each instance Chief Noble granted the permission, stating that the police were glad to indulge in any reasonable practice at this time which will increase the protection to women on the streets.

"Two Negroes have been arrested charged with snatching purses. Ten suspects are at this time in the city jail, but no charges have been preferred against any of them. The detective department, under the supervision of Chief Smith, is making a thorough search for the bold thieves."

(From the Houston Post, December 2, 1912.)

"Savannah, Ga., Dec. 1.—'Rome in her worst days never harbored such conditions of vice as are prevalent in our highest social circles at the present time,' declared Bishop A. W. Wilson of the Methodist Episcopal Church, South, in a sermon here today.

"'Never at any period of the world's history,' added

Bishop Wilson, 'has the morals been so thin or so low. The world is beset today with more insane theories and philosophies, more hypocritical creeds than ever before.

" 'The advance of science and philosophy in the study of the fine infinite subjects connected with the creation of the earth is imperiling the religious welfare of the world. Scientific process will never disclose the hidden secrets of the universe. The mystery which passeth the understanding will not be unfolded by the hand of man through the application of philosophy.' "

The leading men of the white race are also very much concerned regarding nowadays society. It is indeed an important matter to take under consideration by our leading men and women, and try to stop the decline. For instance, take Jack Johnson's case. However, I do not hold him as a model, but rather condemn him for desiring to get away from our race, when his color will not allow him to do so. See the press:

(Houston Post, December 4, 1912.)

"JACK JOHNSON AGAIN BENEDICT.

Pugilist Married Lucille Cameron in Chicago Yesterday.

"Chicago, Dec. 3.—Jack Johnson, Negro pugilist, this afternoon married Lucille Cameron, the 19-year-old white girl of Minneapolis, who recently appeared as a witness against him before the federal grand jury which returned indictments charging him with violations of the Mann act. The ceremony was performed at the home of Johnson's mother by a Negro preacher in the presence of a dozen Negroes and several newspaper reporters.

"The girl wore a suit of gray shepherd plaid. Johnson had a suit of the same material, especially made for the occasion.

"A curious crowd of nearly a thousand men and women gathered outside the house and a squad of police was kept busy maintaining order.

" 'The whole affair is antagonistic to public policy and morals generally,' said Chief McWeeny.

"The marriage will not affect Johnson's case before the Federal Court, according to Johnson's attorneys.

"Johnson said he told the Cameron girl he had been blamed for ill-treating her and that 'we might as well be married right away.'

" 'She is alone in the world now,' said Johnson. 'Her

mother has left her and her stepfather is quoted as saying he wanted to have nothing more to do with her.'"

I don't care to make any further comment on this matter.

See further, the Plaindealer of Palestine, Texas:

(From the Palestine Plaindealer, Colored, Saturday, Nov. 30, 1912.)

"The abduction case against Champion Jack Johnson was dismissed in the Municipal Court Tuesday, the prosecution having failed to make out a case. It is rumored that Lucille Cameron was to be freed and that her mother was to take her South. But the court refused to release her until after the champion's trial.

"'No part of the South for me,' said the Cameron girl in an interview. 'I am afraid to go anywhere but back to my home in Minneapolis.'

"The Champion's Victory.

"Jack Johnson, the recognized champion of the world, won the greatest victory of his life when, through his able attorneys, W. G. Anderson and Edward H. Wright, he forced the United States government to admit him to bail last Saturday morning.

"For a whole week some of Chicago's ablest white lawyers had been endeavoring to 'land their man' on bail before Judge Carpenter, but each time they made a move they were 'turned down,' either by the judge or district attorney. They offered \$500,000 cash bail, as well as Mrs. Tiny Johnson's property, and still they could not get Jack out."

AN HONORABLE CITIZEN—A NEGRO.

The following article is reproduced to show the honesty of a member of our race, which is a credit to the whole race. This old man had an opportunity to get away with this \$55,000, as he was alone in the bank soon before day one morning. The Negro is as safe as a bank, the majority.

"Pensacola, Fla., Nov. 28.—William Bell, until a few weeks ago a trusted clerk in the First National Bank of Pensacola, today pleaded guilty in the United States Court to the theft of \$55,000 from the bank on September 18. Judge Sheppard sentenced him to two years in the Federal reform school at Washington. The 18-year-old bank clerk engineered one of the shrewdest robberies in recent bank history and was not under suspicion when, conscience-stricken, he returned the money. In broad daylight, in the presence of a score of other employes in the bank, Bell exchanged a bogus package for a package containing \$55,000

which had been prepared for shipment, secreting the valuable package in the bank until that night when he just as adroitly removed it to his home.

"Scores of detectives were employed on the case and had found no definite clew when, on the morning of September 23, almost one week after the robbery, the old Negro janitor of the bank found the \$55,000 wrapped in a newspaper lying against the iron grating of the rear door of the bank where Bell had placed it. His confession followed the next day.

"Because of his youth and his previous conduct, Judge Sheppard imposed the lightest sentence possible."

An accused purse-snatcher—after all he might not be a Negro, from the fact that very few Negroes wear a No. 5 shoe. This may be a case of blacking the face, but behind that smut there is a white face. If a Negro, I would be as glad to see him arrested as a white man, but any sensible person who knows white ladies, really knows when he sees them walking at night they are broke, or they really need the next day what little change they may have in their purses. I know them; when they have car fare to spare they ride. See the Chronicle.

(From the Chronicle, December 15, 1912.)

"Mrs. Michael O'Reilly and daughter, while walking along Washington Avenue last night, near Houston Avenue, were the victims of a Negro purse-snatcher, who got \$3.20. He followed them until a dark corner was reached, the police say, and grabbed the purse and ran.

"Both women screamed for help and a crowd gathered quickly, but no trace of the Negro could be found. Later Detectives Fife and Sheley visited the scene and found a shoe lost by the Negro as he leaped a ditch.

"Assistant Chief Heck immediately telephoned the convict camp for bloodhounds and the dogs were put on the track about 10:30 o'clock. They took up the trail and followed it for some blocks, but finally lost it in a congested district in the north part of the city.

"Mrs. O'Reilly and her daughter were on their way to their home at 1530 Kane Street. They were walking hurriedly, Mrs. O'Reilly swinging her purse in her hand. When they reached the dark corner the purse was suddenly snatched from her. She wheeled, saw the Negro, and screamed. A description of the Negro was furnished the officers.

"The shoe found last night was a number five and a half or six, and has the top of the front cut away, as if it was

too small. Every indication, though, officers say, is that the owner is small of stature.

"Last night's affair makes the ninth purse snatched in the city within a month. Eight of them came in rapid succession, the last of that number being last night two weeks ago, when Mrs. T. D. Jones was assaulted with a pocket knife. She sustained several wounds and has been confined to her home since.

"Following that the police arrested nearly a dozen Negroes, two of whom admitted they had snatched purses. Another Negro, whom the police believe is the one who assaulted Mrs. Jones, is also in jail, but no complaint has been filed."

A Negro woman was accused of holding up a white man in Houston, Texas. There is something wrong about this statement. What unprejudiced person would believe a weakly woman could go in a man's pocket and get his money? She didn't have any gun. If this be true, why didn't he outrun her? He could have kicked the knife out of her hand, if she had one. This looks like a case of social equality to me. I don't say she did not get his purse, but in my opinion she got it when in a social conversation or some other way. White men should leave Negro women alone!

"A bold hold-up occurred last night about 9 o'clock on San Jacinto Street, near the High School building, when Geneva Allen, a Negress, robbed a young white man of his purse containing \$6. The woman drew a knife and slashed at a man and then ran, he told the officers.

"Crying for help, the young man gave chase, finally overtaking the woman after a race of three blocks. A fight then occurred with the woman in which his hand was scratched with the knife. She got away, however, and ran six blocks before Officers Buford and Bishop caught her.

"Both officers exhibited signs of a fight and a foot race. At the police station \$7, two purses and a ticket were found on the Negress. The victim of the hold-up identified one purse and the ticket. A charge of theft will be filed."

(Prof. J. B. Raynor, on the race question, in the Houston Progress, December 14, copied from the Dallas Express of another date, and the Louisville, Ky., Defender.)

"VIEWS AND REVIEWS OF PRESS AND PEOPLE.

"J. B. Raynor says: 'The Negro has more virtue, more education than he has opportunity. What the Negro needs today is opportunity in the industrial world, and justice in

the courts. The Negro must have opportunity unhampered to prove that he is willing to take the advice given.' Right, Mr. Raynor. Many opportunities for employment of our young people, for instance, are being neglected by our race not building enterprises and supporting them. The gate to our industrial and commercial success is open, but we are behind the fence looking into the other fellow's pasture. As to justice in the courts, God Himself will have to correct that. When more of the real love of God is in the hearts of men, man will get justice, and not before.

"Some preachers are telling their communicants not to subscribe for this paper. They are doing it because the editor had the temerity to criticise some of their conduct. All right, gentlemen, if you want to take it that way, but you can rest assured you will never close the mouth of the editor. To stop a paper because there is something in it with which you do not agree, is silly and foolish."

THE JIM CROW STREET CAR AND AFTER DARK SOCIAL EQUALITY.

(From the Texas Guide, copied by the Houston Progress, December 14, 1912.)

"The Jim Crow street car law has recently become effective in Charleston, S. C., and as a result there is not only confusion there, but, to use a Miltonic expression, there is 'confusion worse confounded.' Charleston has more Negroes who are dangerously and confusedly near-white than has any other city on the globe. Octoroons, quadroons and just plain mulattoes abound numerously. The result is that street car conductors are up against a stiff proposition every minute in the day in trying to discover who is white and who is Negro. Sometimes he orders a white person to take a rear seat, and again he invites a near-white Negro to leave the Negro part of the car and come up among the white folks. It looks like the sins of the fathers have descended to the children of the third and fourth generation, and still the end is not in sight. Charleston should have been the last place on earth to take to itself a Jim Crow law, for, in the words of an old ante-bellum preacher who was running a revival there once, 'the people are so moral that the very Negroes are turning white, and this bleaching process has been going on for two centuries or more.' If some of those street car conductors don't get lynched or shot full of holes on account of some blunder in arranging passengers, we shall be surprised. But we

won't be surprised to hear that a law has been passed requiring all 'sure-nuff' Negroes to use face powder of a deep black hue for purposes of identification. South Carolina is capable of a stunt like that.

"Some weeks ago we spoke of the great likelihood of the good and respectable practice of lynching falling in disrepute, from the fact that the convicts in the Wyoming penitentiary had lynched a Negro who had been sent there for safekeeping until his trial could be had. It was somewhat against the proprieties that convicts should indulge in a sport reserved for good Christian gentlemen. And now comes a Florida mob and introduces a most diverting feature into that ancient pastime. They took a colored man from jail—or rather accepted him from the jailer—marched him some distance from town, and then told him they thought they had the wrong man, and that if he wanted his freedom, he was at liberty to hike. The victim darted away with that inspiration which comes when one has been expecting death, but receives life. He had not run more than twenty yards before that chivalric mob opened fire on him with shotguns, rifles and automatic pistols. He was literally shot to pieces. Is the good old practice of hanging and burning to be replaced by this vaudeville stunt introduced by the mob of Florida gentlemen? What are we coming to, anyway?—Old Hickory, in *Dallas Express*.

"In some of the smaller places of Texas, where Negroes give 'entertainments,' etc., white men are very conspicuous and take almost as much interest as the Negroes. Let them cut out the practice, as it is not a good one; in fact, the white man who 'hangs' around Negro festivals is not there for any good, and should be given to understand that his presence is not wanted. He is a germ breeder of trouble, and if we can't get rid of him, quit giving the entertainments. The chivalrous white man who is helping to make history, and who is helping in the material advancement of our country, is not the one who participates in Negro socials. The Texas Guide is uncompromisingly opposed to social equality in any old form, and is more so against 'after dark social equality.'"

It seems very strange that Charleston, S. C., would pass laws to separate brother and sister. Is there so much prejudice in that State until there is no kindred ties or love?

The best Negroes must keep white men's Negro women in the rear. But some preachers put them in front ranks of our best girls, and that's little encouragement to our good girls.

The white man will not allow the Negro to cross the line

in the South in districts where he is not welcome. Why don't the Negro do the same? If it takes death to protect homes, so mote it be!

Lynching No. 7—Mississippi Mob.

(From the Houston Chronicle, December 20, 1912.)

"NEGRO ROBBER IS DISCOVERED WITH HIS BODY FULL OF SHOT.

"Meridian, Miss., Dec. 20.—Riddled with bullets the body of an unidentified Negro was found in a swamp near Cuba, Ala., twenty miles north of here, today. The Negro last night sandbagged and instantly killed Perry Wilkinson, a jeweler of that place. He was arrested, but escaped from the city marshal. The Negro was pursued by a number of citizens, who fired a fusillade after him. It was thought he had escaped until his body was found today."

This mob has no certainty that they got the right Negro. They wanted some Negro, that was all.

WHITE MEN TRYING TO DODGE BEHIND NEGROES.

Two white men, masked, put a young white lady on the H. & T. C. track to be run over, but God was there and she was not killed. Had she been killed many Negroes would have been arrested; the white press would have branded many innocent Negroes as black brutes. But the girl said white men did it, as in many other cases; however, most of which are laid at the feet of the Negro. All of these purse-snatchers are not Negroes by any means. Masked men usually mask to dodge behind innocent Negroes. If this is the usual work of black brutes, and since they did not do it, there must be white brutes. Time and space will not allow me to further comment on this incident. See Houston Post, December 21, 1912. Article is as follows:

"That she was bound hand and feet, gagged and placed on a railroad track in front of a moving train by two masked men, is the sensational and thrilling story told by a 15-year-old girl, who was found last night about 10:30 o'clock in an unconscious condition at the bottom of a 15-foot railroad embankment on the Houston & Texas Central Railroad, one block west of the Houston Infirmary.

"The girl declares that by her own efforts she rolled herself from the track and down the embankment just in time

to escape being ground to death beneath the wheels of the train.

"She was discovered by J. K. Griffin, a Houston & Texas Central Railroad watchman, who was walking along the track and saw her body lying in the ditch at the bottom of the steep grade. Making a hasty examination he immediately notified the police and Chief Heck and detectives immediately rushed to the scene.

"Officers lifted the girl from the ditch, loosened the bonds at her feet and hands and removed the gag from her mouth. She was then taken to the Houston Infirmary, where a thorough examination of her body was made. That she had not been harmed beyond having been bound was determined by the physicians.

"The girl lay on the operating table, her eyes wide open, her pulse normal, yet unable to speak a word. Her gaze was fixed on certain objects, and although severe tests were made, she did not bat her eyes at any time.

"Both the physicians and the police declared it the most unusual case that had ever come under their observation. She was taken to a room and nurses sat by her bedside to await developments in her condition.

"Shortly after 1 o'clock she regained consciousness almost with a shock, and a complete nervous breakdown resulted. While officers and the hospital attendants gathered around her bedside she related the thrilling and harrowing story which she says is a correct account of her experiences.

"'Friday afternoon my mother went to town. We reside at 519 Roy Street, Brunner Addition, and no one was at home except my sister and myself. I was in the kitchen cooking supper and was peeling potatoes when I noticed that the fire in the stove had gone out.

"'I went out in the yard to the woodpile to get some wood and was stooping down when I felt some one touch my arm. I was dragged through a hole in the fence and two masked white men seized me. Both of them wore masks and while one of them held his hand over my mouth the other blindfolded me and put a cloth over my face so that I could not scream.

"'They tried to get me to drink something out of a small bottle, but I refused. I think that it was chloroform. I knocked the bottle aside and then I lost my senses.

"'I remember no more until I felt and saw a light coming up from behind me. I heard the noise of a train and knew it was one approaching. One of the men suggested that

they place me on the railroad track and the other one wanted to throw me in a boxcar.

"The train was getting closer all the time and I was almost scared to death. They dropped me on the track and ran into an alley or somewhere, I can't remember to save my life. I raised myself on my elbows and rolled off the track and down a hill just as the train went by.

"I can't remember any more until I woke up here just now. I don't know who the two men were and I don't think I would know them if I saw them again. I can't talk any more now because I have told all I know."

Many Negroes have been killed by mob violence. But the great number is offset by the annual report of the Interstate Commerce Commission at Washington, D. C., for the twelve months just ended. Ten thousand five hundred and eighty-five have been killed by the railroads, the majority of whom were whites; 169,538 hurt by railroads, most of whom were whites.

The Negro's blood and life must be offset by the race that caused his death. This is God's way. You must be your brother's keeper.

ARKANSAS GOVERNOR PARDONED THREE HUNDRED AND SIXTY CONVICTS.

I cannot advise what per cent were Negroes; possibly the majority were Negroes. As a rule not many white men go to the penitentiary. He said the prison system in his State was a hell.

(Houston Post, December 21, 1912.)

"Little Rock, Ark., Dec. 20.—Answering criticisms of him for pardoning 360 penitentiary convicts, Governor George W. Donaghey today gave out the following reply:

"Ye gods and little fishes; let me say:

"That I never said the convicts paroled by me were not convicted and put in the penitentiary for crimes. I did not say that any member of the Penitentiary Board had not introduced certain resolutions. I have not said that any member of the board failed to do the best they could.

"But here is what I do say, and let us stick to the text. I want to repeat it:

"That the Arkansas penitentiary, under the lease system, is a burning, seething hell, consuming human beings, and that these human beings are being fed to it in a manner which results in nothing but making fortunes for contractors."

"Among those who have criticised the governor is Commissioner of Mines John H. Page, a member of the Penitentiary Board. By turning the convicts out without notice to the board, Attorney General H. Norwood, a board member, today said the State Board is compelled to buy clothes and shoes for each liberated convict, the price being \$7 each. Liberating the convicts will cost \$4,000."

The Governor of Tennessee pardoned fifty convicts.

(Houston Post, December 21, 1912.)

"PAROLE SYSTEM PROBABLE.

"Governor of Tennessee Proud of Pardoned Men's Records.

"Nashville, Tenn., Dec. 30.—In a letter to the convicts at the State penitentiary, sent through Chairman J. S. Beasley of the State Prison Commission, Governor Hooper, on the eve of a trip to Florida, expresses keen regret that illness has prevented him from going over numerous pardon records. He says:

"I have conditionally pardoned fifty men in addition to the absolute pardons, and only one man out of the whole number has violated his conditional pardon. This encourages me to believe that the incoming Legislature will enact a parole system. When it does there are many men in the State prison whose conduct will entitle them to immediate consideration."

Oklahoma wants to disfranchise the Negro. The Negro has seen his hardest time; he has seen his darkest days. However, whatever hardships are put in his way will only be temporary and not permanent. The white man who fights him hardest, as a rule, has but little weight or ability or common sense. As a rule, he is poor, and always will be poor. For his principle, he has none. God will not let him prosper. He will die fighting the Negro, and at the end land in Sheol. He that has aught against his brother cannot see God's face in peace. There is no need of trying to get to heaven with a prejudiced heart against the Negro. No white man will ever get to heaven who has a hateful heart against the black man. If so, the Holy Book is not true, and I believe every word of it. The Negro is safe, because he is a student of prayer. He cultivates his heart, so God will hear and answer his pleading, that trust in him. You might as well try to stop the sun as the Negro, from the fact, the Negro as a whole, has employed God on his case.

See the Western Star, December 21, the Negro Baptist national weekly, published at Houston, Texas:

"UNIQUE QUESTION RAISED.

"Will Die 'Aborning' as All Other Whose Object is Humiliation and Oppression.

"Oklahoma City, Dec. 14.—The contention that the Fourteenth and Fifteenth Amendments to the Constitution of the United States are null and void and that no Negro has the right to vote, is made in the contest of John J. Carney against Congressman Dick T. Morgan, prepared today to be filed in Congress Monday. The contention is made that the enfranchisement of the Negro was not ratified by a vote of two-thirds of the States. Lawyers here say there is something in the questions raised and that all the Negroes in the South may be disfranchised.

"Carney made the race for Congressman in the Second District, but was defeated on the face of the returns. Morgan has been given a certificate of election, but before it was issued Carney filed notice that he would contest the election in Congress on the ground that the 'grandfather' clause of the Oklahoma Constitution had been violated by permitting Negroes to vote for Morgan."

LOUISIANA MOB—LYNCHING NO. 8.

(From the Houston Chronicle, December 23, 1912.)

"Baton Rouge, La., Dec. 23.—When Sheriff Parker went to the court house of West Baton Rouge this morning he found the body of Norman Cadore, a Negro, swinging from a telegraph pole a short distance from the jail.

"Cadore had been convicted of killing James Norman, a plantation manager, about three weeks ago. Cadore's attorneys had taken steps to file a motion for an appeal.

"Details of the lynching were not known here early today."

A Negro lynched at the Louisiana capital. Most sheriffs seem to be only forerunners for mobs. Another human soul lynched. Another being in God's own image lynched without judge or jury! No laws to protect him. The rich will not spend their money to stop mob violence. The United States Congress will not try to stop it. The white preachers will not preach against it. The millionaires are spending many millions to exterminate the hookworm which, in my judgment, is not as malignant as Judge

Lynch. Why not start a crusade to exterminate mob violence?

You must be your brother's keeper or something will happen to you, friend.

The Negro is not treated right as a man and citizen by his white brother. The white man is certainly our brother, from the fact God never made a second creation of man. See Gen. 1-27:28.

Is the white man a Christian? Can he get to heaven? If he believes the Holy Bible and lives it he can. He can not get to heaven with a prejudiced heart against the Negro. No malice or prejudice can enter heaven. I will try to prove this contention by the Bible. See 1 John 4-20, 1 John 3-13, Matt. 5-44, Luke 6-27, Lev. 19-17, Lev. 19-16, Mark 13-13, St. Mark 12-30:31 and Eph. 4:32.

It doesn't make any difference whether white or colored, if they do not live up to these Bible truths their cases with God must be questioned.

An incident of twenty years ago comes to mind. When I desired to take a theological course in school and had no money, no relatives and no friends able to help me, Dr. W. L. Balay wrote or sent out a circular letter throughout the Eastern States. One rich white preacher wrote me and offered to put me in school until my education was completed, with traveling expense money, but as soon as he found out that I was colored he declined his offer. I did not think hard of him; he didn't know me. Had I been a young white man he would not have known me. All I have to say about him, he had color prejudice in his heart, and he cannot cross Jordan with prejudice in his heart or see God's face in peace!

Another great injustice done me, a few years ago, not long after I lost my beloved wife, I got a job with the local office of the I. & G. N., a combination job. My title was porter. These were my duties: Clean up the office, get the United States mail, copy all outgoing letters, statements of earnings, joint accounts and foreign settlements; file way bills and expense bills and fire stationary engine for steam heat. I had a desk, and everything went on nicely until the chief clerk, Mr. Foster, left for a better job. There was nothing about the job that gave me any trouble, as I could be a teacher at that line of work. The new chief clerk came; he was not there long before I soon found out he didn't like to see a Negro at a desk. My opinion of him was right. He came to me one day and said: "Branch, you have too much clerical work to do; show this white

man how to do your desk work, and you need not do anything but clean up."

I asked the white man if he had ever done any work of that kind. He told me that he had not. I did not show him then, but intended to. I went down stairs to fire up before beginning my teaching of this ignorant white man. When I got down stairs this white man was just behind me. I told him he would not have to fire. He told me the chief clerk told him to watch me do all my work. I said to him: "You wait here; let me see the chief clerk." I went up stairs and told the chief clerk to arrange to pay me at 12 m. He asked, "Why, Branch?" "When you came to the I. & G. N. you found me here doing this work and knowing how to do it (I clearly saw he wanted to let me out on account of color). I have been giving satisfaction. If not, how can I show him right?" Can a student surpass his teacher? I told him if he wanted this ignorant white man, who could barely read, to take my job, he had better send him to the Massey's Business College. He said to me that he had another job for me. I told him that was not what he first said. "And about another job; how do you know I want what you have to offer me, if anything at all?"

Not long afterward he was let out by the superintendent. I heard of it and tried to be Christianlike and not be glad, but I could not do so. He worked against me without a cause, when I needed a job. What he did to me was also to my two little boys. I have nothing against him now, notwithstanding he has a heart full of prejudice against the colored man, and without conversion he is bound for Sheol.

MORE FACTS ABOUT THE LOUISIANA LYNCHING.

(From the Washington, D. C., Herald, December 24, 1912.)

"LOUISIANIANS LYNCH NEGRO.

"Baton Rouge, La., Dec. 23.—Simon Cadors, a Negro, who was convicted of the murder of James Norman, a wealthy planter, and who had appealed his case to the Supreme Court after being sentenced to hang, was taken from the West Baton Rouge jail during the night and lynched. The body was found hanging to a telegraph pole today, bearing this placard:

" 'The inevitable penalty.' "

(The Houston Post, December 30, 1912, in defense of the Negro.)

"NEGRO MORTALITY IN HOUSTON.

"The mortuary report of the city of Houston stresses, every seven days, the lesson that we need to learn the problem that it is imperative for us to solve. The summary tells the story: 'Deaths in Houston—Whites 18, colored 17. Annual death rate per 1,000 for the week among the whites in the city of Houston, 11.44. Annual death rate per 1,000 for the week among the colored in the city, 32.44.'

"The surface indication of this showing is that the Negro population is indifferent to wholesome living and good sanitation. But this is merely a surface indication. The lesson of the figures is this: The white people will have to take a closer interest in living conditions among the Negroes. Sanitary conditions in the Negro sections are not good. Thousands of Negroes live in mere shacks, with no conveniences that tend to comfort and good health. They are too poor to afford such things. They must exist just as their white landlords will permit them to.

"The result is inevitable. Under such conditions they will sicken and die; they will develop malignant diseases; they will disseminate such maladies throughout the white sections of the city.

"There is a philanthropic side to the question. It is that the white people ought to aid the Negroes in improving living conditions among them. The white people ought to aid them in wiping out slum life in Houston, and invoke the power of the municipality in so doing. There are huts inhabited by Negroes that ought to be condemned by the city as a menace to the health of the community.

"The municipality ought to enforce sanitary regulations in the Negro sections, not only against the Negroes, but against their white landlords.

"The Negroes ought not to depend entirely upon the white people to combat these conditions. There are in Houston many Negroes of education. They ought to conduct a persistent movement among the poorer and less enlightened class to teach them something about health and sanitation.

"There is an economic side to the question. The Negroes form a large portion of the labor of Houston, and this labor ought to be conserved. When the Negroes were slaves, their masters were very careful of their health and wellbeing, because there was a close personal interest that

had to be considered. In a larger sense, the employers of labor in Houston have a practical interest in the bodily conditions of the men they employ. Able-bodied laborers are needed in all tasks that require strength and endurance. Healthy servants are imperative in the households of the white people.

"White people can't escape the fact they are interested in this question, when Negro women nurse white children and have the run of almost every white household.

"There is an opportunity here for co-operation and intelligent effort, and it seems to us the situation makes it imperative.

"Houston has a general interest in public health. That is shown by the maintenance of a department of health. We have an interest in Houston's reputation as a healthful community. Negro mortality tarnishes a record that would be good otherwise. A rate of 32.44 among a third of our population is not good, and it ought to be attended to."

I certainly appreciate this article from the Houston Post. Coming from such an able paper I don't see why it doesn't have some effect. Some white people don't care what accommodation the Negro gets. For instance, in the Fifth Ward, Houston, Texas, the greater portion of the rented property for colored people is owned by white men, and many of them will not furnish a plank sidewalk. School children often go to school over shoe-top in mud; some take sick and die with la grippe on account of such conditions. If the father had any manhood, if he could not get a sidewalk of some kind he would arrange with some white or colored man who would furnish sidewalks. If he is able to buy his own home, that's better still.

Negroes need not expect yet to get a fair and square deal. He is not treated right as a skilled or common laborer. If he can surpass the white man as a skilled laborer, the white man always gets the most money. I know many cases where the Negro is teaching the white man how to do skilled work and the white man is getting 10 cents more per hour than the Negro. That is not very encouraging for the Negro. Now about common laborers: As a rule the Negro is able to do more, still there are two prices, \$1.50 to \$2.00 for the Negro per day, and for the white man, \$2.00 to \$2.50 per day.

This condition must change in future.

The Negro is not a striker, and neither a dynamiter. Why not be appreciated as an important factor in this labor world?

Lawrence Clifton Branch, Age 6 Years.

His advice to his father on the 1st day of January, 1913, as follows: "Papa, do you want to know how to become rich? I will tell you: Every pay day you give Clarence (his brother) 5 cents and me 5 cents and save the balance, and you will soon be rich, and I will be so happy."

Mrs. M. L. Jones.



President of the 1908 Charity Club
A noted Temperance worker, and an essay writer

Atlanta, Ga., reports for 1912 thirty-seven Negroes killed; seven killed by the blue-coat gunmen. See article.

(The Atlanta Constitution, January 1, 1913.)

"Tragedy stalked freely in Atlanta during 1912 and, in proportion to the alarming increase among the ranks of the pistol-toter, fifty-five homicides have occurred in the year, an unprecedented record since the war period.

"Fifty-five deaths due to violence! This is an average of more than one a week—more than the city of London, with its millions of people.

"Thirty-two of this number were shot. Seven were killed by policemen. Thirty-seven of the slain were Negroes. This number includes the five Negro women for whose deaths the police blame the uncaught 'Jack-the-Ripper,' who terrorized the Negro section during the last of 1911 and early part of 1912.

"The startling growth of 'gunmen' is vividly shown in the figures of police court; 376 pistol-toters were bound over by Recorder Broyles. Two hundred and thirty-six of the gun-carriers were Negroes. Forty per cent of those arrested for the crime were minors, and a deplorable number were under the age of 18. Fifty or more were women.

"Six of the number killed by policemen were burglars, robbers and prisoners. The case of E. H. Parham, who shot and killed Henry B. Wright, the Bellwood Avenue youth who fled when Parham attempted to arrest him for suspected larceny, is now pending in the courts. The other officers were exonerated by grand and coroner's juries.

"Policeman J. W. Camp, who killed his roommate, Policeman S. A. Belding, in an altercation that occurred in their Central Avenue apartments, was acquitted by the courts. His plea was self-defense. Later he was discharged from the department for drunkenness.

"No Comparative Figures.

"No definite comparison can be made with the homicide record of 1912 and previous years, owing to the laxity of record-keeping in the police department. The record for the outgoing year was compiled by Assistant Chief Jett and Night Clerk B. F. Hall on their own initiative.

"The increase in killings has inspired police and court officials to express unanimous disapproval of the sale of firearms. Realizing that the effectual method of dealing with the man-killer is to deprive him of his weapon, judges, police authorities and criminologists have endeavored as a

unit to devise means by which the pistol and similar weapons will be done away with.

"The suggestion of Recorder Broyles has met with wide approval. His plan to impose a tax so heavy upon dealers in firearms that they will find weapons a profitless stock has been accepted as a good one. In a recent interview, Judge Broyles named \$10,000 annually as the proper figure.

"State Law Is Suggested.

"State statutes prohibiting the sale of firearms have also been suggested."

Atlanta has made killing a business, and especially that of Negroes. She stands at the head of her class, and the strong arm of the law cannot stop her. But the little dog in the fight will not always stand to be kicked around, all the time, and killed. Some day he will bite.

While many poor innocent Negroes are being lynched all over the country, it is being offset by suicide. Who knows but what it is God's way? Suicide is nothing more than a sinful life. What truly converted person ever committed suicide? My brother, there is no way to down the Negro. He has employed Jesus on his case. He has never lost a case. See general report, Houston Post, January 5, 1913:

"Statistics recently compiled show that during the year 1911 15,000 men, women and children committed suicide. With one exception, that of San Diego, Cal., a New York city, Elmira, shows the highest suicide rate, it being 47.8 per 100,000 population, against a general average of all other cities of 19.6. The percentage of San Diego was 59.9. In Greater New York there were 788 suicides in 1911. The facts disclosed by the statistical analysis show further that during 1911 the suicide rate in relatively small American cities was higher than in the large cities, says the New York Sun.

"There is reason to suspect that the cost of living, which has increased so greatly in recent years, is in part responsible for the suicide of many of those who determined to engage no longer in the battle for existence. Frederick L. Hoffman, actuary of the Prudential Life Insurance Company and one of the best known statisticians in the United States, from whose recent report these figures are taken, strongly urges that some concerted action be taken without delay to check the tendency toward suicide in this country.

"The common belief that in a large number of suicides there is a pre-existing condition of unsoundness of mind,

Mr. Hoffman says, unquestionably has much evidence in its favor, aside from the statistical returns from Prussia, according to which 27.2 per cent of the suicides were directly or indirectly the result of mental disease.

"Mercer, in his treatise on 'Sanity and Insanity,' takes exception to this view. He says:

"It is often assumed not only by the verdicts of coroners' juries, but in the writings and speeches of thoughtful men that a person who commits suicide must necessarily be insane at the time of the act. In his opinion I do not share. It seems to me that a man's circumstances may be such that he may upon careful and comprehensive review of them deliberately conclude that life is not worth living and that it is better to seek annihilation, or to take chance of happiness or unhappiness in a future life, than to submit to certain and extreme misery in this.

"Suppose that a man is subject to a combination of adverse circumstances; that his wife has run away from him, his daughters have disgraced him, his sons have robbed him; that his business is a failure and that he is afflicted with some horrible and incurable disease. Who will say that for a man so situated to shorten the poor and miserable remnant of life remaining to him is an act of insanity?

"He has to take his choice of evils. Even granting that by choosing to put an end to himself, to throw down his fardel and refuse longer to grunt and sweat under a weary life, he chooses wrongly and unwisely, yet does the wrong and unwisdom of such a course amount to insanity? Surely not.

"There are strong reasons for believing that this class of persons is rapidly on the increase in the United States under the complex conditions of American life,' Mr. Hoffman asserts. Moral education, he believes, is largely responsible for social and moral discontent. The considerable amount of publicity which is given to suicide through the press and the means by which life is voluntarily brought to an end, he believes, imply a most serious menace to the community on the well established basis of the psychology of suggestion.

"A critical analysis of individual cases of suicide presents unusual difficulties because of the fact that in many cases essential information concerning the immediate or contributory causes is absent, Mr. Hoffman says. The increasing complexity of modern life favors mental and moral discontent, which is often erroneously assumed to be identical with mental irresponsibility. The more thoroughly the underlying causes of suicide are considered, however,

the stronger becomes the conviction that in a large number of suicides the crime was a result not of a want of mental balance, but rather of a deliberate conviction that continued existence would not be worth while because of disappointment in the realization of material aims or in the certainty of serious consequences of wrongful acts.

"Whatever may have been true of suicide in the past it is a practical certainty that self-murder is today relatively common among men, and even young women who cannot be considered as wanting in mental balance or to be even within the category of the only half sane.

"The method of suicide has an important bearing on the subject in its larger aspects, for suicides, it is agreed by medical authorities, are unquestionably to a considerable extent the result of suggestion. Granted convenient or easy facilities for self-murder, the deed is often done before there has been time for reflection. It is nothing short of an indictment of our common sense, Mr. Hoffman charges, that the facilities for suicide should be as common as they are.

"Regardless of the efforts that have been made to regulate the sale of weapons and poisons, it is easy to secure the means of suicide at a drug or hardware store, pawnshop and other places. The effect of drastic regulation and prohibition in regard to the sale of poisons and deadly weapons would, it is believed by many, not alone diminish the suicide rate, but would bring about a material reduction in the homicidal rate.

"While suicide is declared to be more prevalent in the Twentieth Century than in former times, doubtless as a result of the differing conditions under which people live in the present times, yet the practice of self-slaughter existed even in Biblical times.

"Among the stoics, whether Greek or Roman, Seneca was pre-eminent as an advocate of suicide. He did not content himself with reserving it for desperate emergencies, but advised it for almost any evil.

"Epictetus, whom Mayor Gaynor so greatly admires and so often quotes, observed: 'Either live contentedly or be gone, but do not let your life be a tissue of peevish complainings. When the game palls on children, note how soon they give it up. Do the same with life; live so long as it is agreeable to you; take your exit when it is intolerable. The door is open; go if you do not wish to suffer, but if you deliberately choose to stay don't complain. A little smoke, though, ought not to frighten you away. Be patient a while and the trouble may pass.'

"Under the Greek and Roman laws, which regarded the

citizen in the light of his value to the State, attempted suicide was punished as a political offense, when punished at all. Similar legal penalties were in force against self-murder in the age of Plato and Aristotle.

"The wisdom of the New York law against attempted suicide, which has been in existence for some years, has often been questioned. It has been cited as an instance of cruel legislation which would add to the trouble of those already suffering from great mental strain from whatever cause. Others declare that the fear of legal punishment has a generally wholesome curbing effect on the minds of those who may be thinking of suicide.

"To those whose minds suicide occurs as a means of release from misfortune or the consequences of their crimes the observations of Dr. Samuel Johnson of London as related by Boswell are perhaps the best that can be offered. Boswell, in relating the incident some time later, said:

" 'We talked of a man's doing away with himself. Dr. Johnson observed: 'I shall never think it time to make away with myself.' I replied, 'Take the case of Eustace Budgell, who was accused of forging a will and threw himself into the Thames River before the trial of its authenticity came on. Suppose sir,' I said, 'that a man is absolutely sure that if he lives a few days longer he shall be detected in a fraud the consequences of which will be utter disgrace and expulsion from society, what should he do?'

" ' "In that case," Johnson replied, "let him go abroad to a distant country. Let him go to some place where he is not known. Don't let him go to the devil where he is known." ' "

Mississippi Red, it seems, has been arrested. It seems that Red beat this officer shooting. All the Harrisburg officers are quick to kill a Negro, with a little exception. The writer was told that officers made three shots at Red when Red was about to run, so Red pulled his gun and made one shot. See Chronicle, January 4, 1913:

"Sheriff Frank Hammond and Special Officer Frank Hamer are expected to arrive in Houston this afternoon with Matt Young, alias 'Mississippi Red,' a Negro, alleged to have killed Constable Isham Isgit of Harrisburg about eighteen months ago. The Negro was arrested near the Mississippi River in Louisiana, in the swamps, where he was at work in a railroad grading camp.

"About three weeks ago the sheriff's office took up the case and located Young near Melville. The place was formerly known as Red Cross. An investigation led the officers to believe that the right man had been found and two

days ago the officers went there. A reward of \$250 was offered some time ago by Governor Colquitt for the arrest of Isgit's slayer."

A very nice article from the Galveston Tribune, copied by the Houston Chronicle January 4, 1913, concerning the South Carolina governor. See article:

"Governor Cole L. Blease of South Carolina, who has on several occasions taken possession of the spotlight and secured for himself a brand of notoriety not generally sought after by those who desire to have their names handed down to posterity, appears to like the atmosphere he has created and is continuing to acquire fame as the man who uses the power and prestige of his high office to break down and render impotent the laws he has, as chief magistrate of his State, sworn to uphold. Not that he has become lawless in his personal life, but one need not become a thief to encourage the crime of theft, nor need a governor declare the laws suspended governing capital punishment to create the impression that so far as their full enforcement is concerned they are a dead letter."

Governor Blease has no regard for the law. He said he would set free any mob accused of lynching a Negro. He could not have told the mob any plainer to go ahead and kill Negroes as an occupation.

(From *The Crisis*, published in New York, December, 1912.)

"CRIME.

"The political campaign seems to have lessened lynchings for a while. Since our last record there have been but two.

"In Americus, Ga., a Negro railroad hand, Yarborough, was hanged for alleged assault upon a white child. At Birmingham, Ala., Frank Childress, alias 'Will Smith,' was shot to death by a mob after he had killed a city detective.

"Continual reports appear in the press of white men being discovered in crime with blackened faces. In New York three such men killed a butcher on 176th Street.

"The killing of colored men by policemen still goes on. Such murders are reported this month in New York City and two in Birmingham, Ala. In two of these cases there did not seem to be the slightest justification.

"In Philadelphia a policeman murderously assaulted Dr. Thomas G. Coates for remonstrating at the beating of another colored man.

"Murders of colored people by white men are reported in three cities.

"In Frederick, Md., Harry Thomas was shot dead by W. J. Lewis. Lewis said that Thomas was stealing. In Winston, N. C., Oscar Fisher, 'a prominent livery man and popular citizen of this city,' killed one of his colored employes because he asked for his wages. At Chubb, in Polk County, Fla., a Negro, Jack Smith, was shot and killed by a white man because the man was afraid of him. There were no arrests.

"In Asheville, N. C., B. Hensley, a young white man, has been sent to jail for sixteen months for assaulting a colored man.

"Some months ago a colored man in Georgia accidentally touched a white woman with one of his hands. He was arrested, charged with assault, and an attempt was made to lynch him. He was hurriedly tried, found guilty, and Judge A. W. Fite sentenced him to twenty years in the penitentiary. The Court of Appeals granted him a new trial. At this trial the prisoner was again found guilty and the same judge gave him the same sentence. The Court of Appeals again reversed Judge Fite, who proceeded to make uncomplimentary remarks about the court. The court thereupon fined him for contempt."

(The Crisis, New York, December, 1912.)

"LEGAL REDRESS.

"A letter was sent Governor Donaghey of Arkansas thanking him for commuting the sentence of Robert Armstrong. Mention of this case appeared in the last Crisis.

"In response to a letter from the governor of West Virginia, calling his attention to the article in the Independent of October 10, in regard to the lynching of Robert Johnson, the following reply was received from Governor Glasscock:

"I am in receipt of your favor of October 16, and also copy of the Independent, of October 10, in relation to the recent lynching at Bluefield, in this State. You ask if the State of West Virginia intends to let the murder of Johnson go unavenged or without thorough investigation on the part of the State authorities. In reply I beg to say that I had started a company of militia to Princeton on the night of the lynching and had given orders to the troops to report at Princeton just as soon as I had information that the local authorities might not be able to control the situation and prevent the lynching. However, before the troops could

get there the lynching occurred. I then took the matter up with the prosecuting attorney and the judge of the Criminal Court of that county, and asked for a special grand jury to investigate the matter, and the grand jury, after being in session for a week, adjourned without returning any indictments. This, however, does not prevent future grand juries from returning indictments, and I assure you that I shall do everything within my power to see to it that the guilty parties are punished, and have so notified the local authorities, and have also made arrangements with the legal authorities to furnish them with any funds necessary to make a proper investigation.

"I am as much opposed to lynching as your association can possibly be, and during my term of office have prevented four lynchings; on one occasion appearing myself in person with a company of militia and personally directing the movements of the troops. I am sure that if I had been informed a few hours earlier of the seriousness of the situation I could have prevented this disgrace to the State."

(Houston Post, January 5, 1913, dealing with the Constitution.)

"The Post has received a booklet written by Rev. William Hayne Leavell, D. D., LL. D., in which he discussed and affirms the wisdom of testing the validity of the Fifteenth Amendment to the Constitution of the United States.

"Dr. Leavell, who now resides in Carrollton, Miss., is well known to the people of Houston and of Texas, having for many years been pastor of the First Presbyterian Church of this city. In scholarly attainments he ranks among the highest, and it easily goes that he is among the South's most patriotic sons.

"In the discussion of the proposition of the repeal of the amendment, Dr. Leavell takes the position that it was never legally adopted and judicial interpretation of the legality of its adoption has never been had. He, therefore, suggests that it is perfectly practicable to bring the whole question of the constitutionality of the amendment before the Supreme Court of the United States for its decision.

"In this connection he submits the following plan: 'Let the Legislature of any one of the States enact a law directly contravening the provisions of the amendment, unmistakably discriminating against the Negro because of his race or color, and let an accredited officer of the State undertake to enforce that law, and almost certainly you will have its validity tested before the courts, and finally before

the Supreme Court of the United States itself. If for any reason, the improbable should really happen, and nobody should actually take the question up to the Supreme Court of the Nation, we would in that case and in the simplest possible way, regain the right of the State to regulate the whole matter of suffrage within its borders. Then every State that wanted to do so could place such restrictions round the ballot as would exclude from the polls every black, or other unqualified citizen.'

"The booklet contains upward of fifty quarto pages, making a very strong argument in support of a policy which many thoughtful Southern men, both in public and private life, believe ought to be pursued without further delay as one which would redound to the welfare of the whole country, the Negro included."

No Christian gentleman will work against the Negro. And any one doing so has prejudice in his heart against the Negro. I would not want to be in Heaven where these people were, if it were possible for them to be there. I shall not be over-concerned, for they will never be there. To enter Heaven one must have or possess a peaceable and loving heart. No man or set of men who make it a daily study how to down the Negro can ever hope to see God's face in peace. It is nothing more than a malignant heart. Why not try to help him up? What the white man does may embarrass the Negro temporarily, but to permanently down the Negro is impossible. Might as well try to pump the ocean dry or bridge the Atlantic ocean. It cannot be done, either.

(The sporting world is against color line—Houston Post, January 5, 1913.)

"'It is noted that McCarey in announcing the advent of his heavyweight tournament declared that the winner would be presented with a belt emblematic of the white heavyweight championship. This is all right as far as it goes, but it doesn't go quite far enough. It would be a very pleasant thing if the color line were drawn in all classes, particularly pleasant for pale-faced gladiators who know what tough game is to be found in the ranks of the dusky brigade. But there is absolutely no precedent for establishing such a color line. Negroes have battled within the ropes from the days of the London prize ring and the bare knuckle swatting clear through to the milder regime of the Queensbury sport, and battled with credit to themselves and backers,' says George T. Pardy, in the Chicago Inter Ocean.

“And getting right down to basic facts you will find that on the whole the behavior of the brunette scrappers was every whit as commendable, and in a great many cases far more so, than their white contemporaries. Because one burly brute, with the passions of a satyr, and the brains of a chimpanzee, has disgraced his race and the profession of fisticuffs, is no reason why we should forget that Peter Jackson, George Dixon and Joe Gans, to say nothing of numerous minor lights of their kind, were not only good boxers, but popular citizens, and that, at the present time, Sam Langford and Joe Jeannette are possessed of reputations that have suffered no injury in or out of the ring.

“The last two mentioned fighters, by the way, are the dreaded obstacles in the path of the victory to be evolved from McCarey’s competition for white heavyweights. Yet there is this consolation—neither one is deemed by the experts as dangerous as a year ago. Jeannette is 32, Langford 27. Jeannette has been boxing since he was 23, while Langford entered the ring at the youthful age of 16. American sportsmen and boxers who saw Langford perform in Australia, where he is at present, declare that the Boston tar baby has slowed up a whole lot, and no longer possesses the formidable punch that sloughed many an aspirant to heavyweight honors in the past.

“It would not be surprising if this were true. Athletes who take up the strenuous game of flying gloves early in the teens usually wither before they reach the 30-year mark, a result due to constant training and the strain of repeated batterings sustained in the ring. Jeannette has been through some terrific grueling sessions, most of his contests having been over long distance routes—such as the battles with McVey, one lasting forty-nine and the other thirty rounds. His constitution is beginning to feel the strain of incessant milling, and in the natural order of things some husky youth is bound to do a McCarty “elimination” stunt with him sooner or later. There is talk of Jeannette going to Australia to meet Langford. The latter is acknowledged as McVey’s master, having whipped him several times, and it would be a mighty good thing if Sam and Joe were to decide once and for all who is the better man. The victor could then return here and take a chance against the white champ who would by then be hailed as top-dog in the slamming field of endeavor.

“Certain it is that some such schedule will have to be followed. You simply cannot ignore the claims of Jeannette and Langford to be taken into consideration when discussing the heavyweight championship problem. Both

have earned their standing in the world of pugilism, and are not to be impolitely shoved aside on a mere color line plea. That plea never did get by in the sparring game, even when advanced by so popular an idol as the great and only John L. Sullivan. John dodged Peter Jackson when the latter was in his prime by putting up a dignified "color line" excuse, and was roundly cussed from one end of the country to the other for so doing. The cold unvarnished truth of the matter was that Sullivan realized what an ugly customer Peter was, and took preventive measures accordingly.

"In the light of after events Sullivan's action loomed up as discreet, if not valorous, for Peter, although handicapped by a game leg, held Jim Corbett to a 61-round draw, and the latter took John's crown away from him. No! the holder of a championship must be prepared to meet all comers, white or black, brown, magenta, green or ecru colored. It isn't a question of caste; it's a trial of strength, agility and gameness, and whenever you hear a professional boxer refusing to meet a Negro opponent, you can safely bet that the keeping of his own thin skin intact is what troubles him, not the shade of the epidermis pertaining to the other mitt-basher."

(From the Houston Chronicle, January 7, 1913.)

"THE FIFTEENTH AMENDMENT.

"Something like eighteen months ago the Chronicle reviewed a pamphlet by the Rev. William Hayne Leavell, D. D., LL.D., entitled 'The Annulment of the Fifteenth Amendment—A Discussion.' The time for the issuance of the publication proved to be inopportune by reason of the fact that it came from the press at a time when the intensely heated campaign for United States Senator between Mr. Vardaman and the other aspirants was in progress, and the fact that Mr. Vardaman was a strenuous advocate of the repeal of the Fifteenth Amendment led many people to believe that Dr. Leavell's pamphlet was a campaign document, intended to affect the result of that campaign.

"Nothing was farther from his purpose, but the error into which many fell greatly lessened the influence and value of the publication, which has recently been reissued in an enlarged form.

"There are doubtless those whom the suggestion of the repeal of the Fifteenth Amendment will fling into a frenzy of passion, and there are others who, while they will not

be so affected, will pronounce the idea chimerical and visionary; but no man, North or South, should pass upon the question until he has read Dr. Leavell's pamphlet.

"It is a calm, dispassionate, logical, instructive discussion of a subject of profound interest, and one which many people are giving the thoughtful and serious consideration which it deserves.

"Dr. Leavell holds that, while the means resorted to for the purpose of escaping the evils of Negro suffrage were necessary and have been held not to contravene the provisions of the Fifteenth Amendment, we have been forced to make use of means whose moral quality is not easily defended from the standpoint of Christian ethics or that of the permanence of civil liberty.'

"Dr. Leavell expresses the view that, while there is no blinking the fact that this course costs us much in the matter of morals and religion, yet so long as it is essential to our self-preservation and to the maintenance of white supremacy we will persist in the employment of such methods at whatever cost.

"While the argument is condensed into as brief space as is consistent with thorough discussion, it is impossible within the reasonable limits of editorial space to analyze it with that thoroughness which its merits demand, so it must suffice to condense the main points.

"The repeal of the amendment is advocated as the simplest and most efficient way to insure continued white supremacy, and to avoid even the possibility, however remote, of intermingling in any way of the two races.

"The contention is made that the amendment was never legally adopted, and the argument in support of the contention is unanswerable.

"John Mabry Mathews of Johns Hopkins University, in his 'Legislative and Judicial History of the Fifteenth Amendment,' says: 'In the technical sense the amendment is still a part of the supreme law of the land, but as a matter of social consciousness, a rule of conduct, no matter how authoritatively promulgated, if not supported by the force of public opinion, is already in process of repeal.'

"The Fifteenth Amendment reads as follows: 'The rights of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude,' and was, of course, part of the reconstruction legislation.

"Those who enacted it did not believe the methods of its adoption would stand the test of scrutiny by the Supreme Court of the United States, so when the principle underly-

ing all reconstruction was about to come before the Supreme Court in the famous *McCardle* case from Mississippi Congress repealed the act which made review of the legislation possible.

"Every decision of that great court upon questions similar in any extent to those involved in the matter of the constitutionality of the amendment has been of such nature as to lead to the strong belief that the amendment will be held null and void. Every decision of the Supreme Court of the United States involving the South's political attitude toward the Negro has sustained the contention of her people.

"The highest authorities hold that the right to regulate the exercise of the elective franchise, is one of the functions essential to the existence of a State, and the Federal Government never had the right to interfere with the exercise of that function.

"Dr. Leavell points out several practicable ways in which the question may be tested, but the simplest method will be for some State to enact a law directly contravening the provisions of the amendment, by unmistakably discriminating against the Negro because of his race or color, and let some accredited officer of the State attempt to enforce the law, and a test case will speedily arise.

"Public sentiment, not only in the South, but in the North, is rapidly taking such direction as will lead to such action as will bring the question fairly before the Supreme Court."

The Negro's wonderful progress within the past fifty years has troubled a great many white people, but I never thought the educated white preachers would ever try to block the Negro's progress. I shall not write at length on this article, because I feel little concerned over the article, from the fact they may impede the Negro's progress, but it will not be permanent, only temporary. The Negro's station in life is already fixed. God Himself has made the program, and all the prejudiced hearts and minds in the world cannot undo God's work. The signs of the times point toward the Negro's onward march.

I believe every man has a calling. If his education is for the purpose of writing against the Negro, he will never live long enough to realize any good he has accomplished along that line, notwithstanding he is prepared to reach the people from the pulpit, the platform and with his pen.

He is in the State of Mississippi. He has plenty of company. Vardaman and others are of Mississippi.

"New York, Feb. 11.—Andrew Carnegie today presented \$1,250,000 in a 4 per cent bond to the Carnegie Foundation,

to be devoted to the endowment of a 'division of educational inquiry and study.'

"The gift makes permanent provision, it was announced, for studies hitherto conducted by the foundation out of its general funds, such as the recently conducted studies on medical education. The publicity given to these studies resulted in closing down many poorly equipped medical schools.

" 'It shall be the function of the division of educational inquiry,' says Mr. Carnegie in a letter setting forth the terms of the new endowment, 'to conduct studies and to make investigations concerning universities, colleges, professional problems of education affecting the improvement of educational methods, the advancement of teaching or the betterment of educational standards, and in general to investigate and to report upon those educational agencies which undertake to deal with the intellectual and moral progress of mankind and to publish such results as the trustees may consider of value.'

"The trustees of the foundation plan to make the first use of the additional funds in taking up at once 'studies upon legal education and its relation to the supply of lawyers and the cost of legal process.'"

Mr. Andrew Carnegie would do well to spend \$1,000,000 to stop Judge Lynch in America.

THE NEGRO HAS A WHITE FRIEND.

(The Associated Press news.)

"Judge William R. Hammond of Atlanta, Ga., called on the president-elect to urge support for the bill pending in Congress which would appropriate \$250,000 for the celebration in Philadelphia of the fiftieth anniversary of the signing of the emancipation proclamation. The governor said he approved the objects of the bill and hoped it would be passed."

President Wilson is not against the Negro, and no well posted Negro ever thought so. The Negro was not certain about his statesmanship, or whether the country would have confidence in his policy. He is a good man and an educated Christian gentleman.

Below a Negro is accused of shooting a white man. It might have been a Negro, and it might have been a white man with a blacked face.

(From the Houston Post, January 9, 1913.)

"Corsicana, Tex., Jan. 8.—A traveling man of Dallas, who

gave his name as Pat St. Cyr, was robbed and then shot in the arm here last night by a Negro footpad.

"Mr. St. Cyr was stopping at the Commercial Hotel, near the Union Station, and at 10 o'clock went into that section of town east of the Houston & Texas Central Railroad on his return to the hotel about 10:30 o'clock. Mr. St. Cyr was accosted by the footpad a few hundred feet east of the depot and while on the sidewalk, a pistol was thrown into his face and he was ordered to hand over his money; that was done, the Negro getting about \$10. The Negro then demanded his watch, and when St. Cyr refused and put his hand on the watch, the Negro shot him and fled. The wounded man went to the hotel and a physician was summoned, who found that he had an ugly flesh wound in the left arm about midway between the elbow and shoulder.

"No bones were broken, and Mr. St. Cyr returned to Dallas on the early train this morning.

"So far no arrests have been made."

FLORIDA MOB.

I cannot see how an excited woman, fainting at the time, who doesn't know anything that is going on, can identify a Negro with any degree of certainty as being the right man without doubt.

(Atlanta Constitution, January 7, 1913.)

"Tampa, Fla., Jan. 6.—'You may lynch this Negro, but only after you have killed me.' That was the ultimatum delivered by Sheriff Galloway of Marion County to a crowd of white men, who gathered at the jail there last night to lynch J. J. Johnson, a Negro, who was arrested yesterday morning for criminally assaulting a white woman near Citra. The sheriff and three deputies, well armed, bluffed the crowd away from the jail.

"The sheriff asked the governor for militia, and the governor ordered out the Ocala company, which now guards the jail. The grand jury will convene tomorrow to hear the evidence and a speedy conviction is certain as the Negro's victim has identified him."

GEORGIA MOB.

(Atlanta Constitution, January 4, 1913.)

"Thomson, Ga., Jan. 3.—(Special.)—The fatal wounding of Watt Baston, deputy sheriff and farmer, by a Negro whom he had arrested this afternoon, has started a deter-

mined posse in search of the fugitive, and serious trouble is feared if he is captured.

"The Negro's wife is thought to have joined him after she had leveled a gun at Hunter Clary, son of Sheriff Clary, who shot at Butler after Baston was apparently killed.

"When the officer told the Negro he wanted him on a warrant charging theft of a mule, the Negro was so peaceable and quiet that Baston, turning to go to his buggy, neglected the precaution of placing the black in front of him. Without warning, Baston was suddenly knocked to the ground, the huge Negro on top of him, struggling to gain possession of the gun.

"Baston Shot Twice in Face.

"In the scuffle the officer was seriously bitten by the Negro, and then struck on the head with the gun. As he turned to flee, Butler fired twice at Baston as he struggled to rise, both loads taking effect in the face, and inflicting what will probably be death wounds.

"Clary ran to the assistance of his partner, and Butler fled. The young man shot twice, apparently hitting the Negro, but failing to stop him. Butler's wife turned her pistol on Clary as she saw her husband in danger, but did not fire. She then fled in the direction her husband had gone.

"Much excitement was caused by the report of the tragedy, and efforts were made to secure dogs. A posse at once started out in pursuit. Baston was brought here, and is not expected to live."

Negro preacher to hang; what is termed a legal trial. I hope before he leaves this land he will let the American people know the truth, whether guilty or not. I would rather see some kind of trial than a lynching. See the Atlanta Constitution, January 8, 1913:

"NEGRO TO BE HANGED FOR ASSAULTING WOMAN.

"Ocala, Fla., Jan. 7.—One of the quickest trials ever held in Marion County, considering the seriousness of the offense, was concluded this afternoon, when Jim Johnson, a Negro, who criminally assaulted the wife of a prominent orange grower near Citra, Fla., Saturday afternoon, was given the death penalty. Only two hours and five minutes had elapsed when the verdict was rendered.

"About twenty of the local militia and four deputy sheriffs escorted the Negro to and from the court room. Fully 2,000 persons assembled about the court house, but only the prisoner's guard, court officials, attorneys and newspaper men were admitted to the court room during the trial. Official papers will be sent to the governor's office tonight, and it is believed the execution will take place next Friday."

I shall take up this case again if I can get any more facts regarding it.

After Jack Johnson.

(Atlanta Constitution, January 10, 1913.)

"JACK JOHNSON AT BAR ON SMUGGLING CHARGE.

"Chicago, Jan. 9.—'Jack' Johnson, Negro prize fighter, appeared today ready for trial on a charge of smuggling a diamond necklace valued at \$6,000 into this country from England two years ago.

"Judge Carpenter continued the trial indefinitely and said he desired to dispose of the indictments charging the Negro with violation of the Mann white slave act before taking up the smuggling case.

"Johnson's friends said that he had begun training to re-enter the ring."

"Chicago, Jan. 14.—First information of Jack Johnson's flight from Chicago was given by the publication in a local newspaper of a telegram from a passenger who recognized the Negro on the train. Acting on this, Charles S. Dewoody, superintendent of the department of justice in Chicago, traced the train on which Johnson was supposed to be traveling, and wired the police at Battle Creek to arrest him.

"Shortly after his arrest Johnson called Superintendent Dewoody by telephone and explained that he had no intention of staying in Canada or making an extended trip. He said he had no thought of violating the federal law, or of attempting to forfeit his \$30,000 federal bond.

"Johnson was indicted several months ago by the Federal Court on several counts for alleged violation of the Mann act, and is at liberty on bonds. He is also charged with smuggling valuable jewelry into this country from Europe for his white wife, Mrs. Etta Johnson, who committed suicide a few months ago. The latter case is pending.

"Mann act violations are not extraditable, and for this reason Johnson had no right to leave this country, the fed-

eral authorities assert. His payment on the train of cash fare to Toronto indicated his intent to go to Canada, say the police."

"BACK TO JAIL.

'Bond Will Be Canceled Pending Trial in United States Court.

"Chicago, Jan. 14.—At a conference of federal officials it was decided to bring Johnson back to Chicago. The plan is to obtain a bench warrant for him as a fugitive and send two deputy marshals to Battle Creek to bring him back home.

"When he arrives, it is said, his bond will be canceled and that he will be held in jail without bail until his trial in the Federal Court."

"AGAIN BEFORE THE COURT.

'Johnson's Attorney Promised to Produce Him on Wednesday.

"Chicago, Jan. 14.—When application was made to Federal Judge Carpenter for a bench warrant for Johnson's arrest as a fugitive, the court declined to issue the warrant. An attorney who appeared for Johnson said he would produce his client in court tomorrow morning."

(Atlanta Constitution, January 15, 1913.)

"Chicago, Jan. 14.—Jack Johnson, the Negro heavyweight pugilist, was taken to the county jail here tonight to await the judgment of Federal Judge Carpenter as to whether his bail bond of \$30,000 should be forfeited.

"When the pugilist's party, consisting of his white wife, two white secretaries and valet, reached here after being turned back at Battle Creek, Mich., from a Canada-bound train, Johnson asked to talk over the telephone to Charles F. DeWoody, superintendent of the United States Department of Justice. At the conclusion of the conversation Johnson told Deputy Marshal Meyers that Mr. DeWoody would allow him to spend the night at his own home.

"Meyers refused to accept the order unless from Mr. DeWoody direct. The pugilist and his retinue were taken in an automobile to Mr. DeWoody's residence.

"'Johnson, if you did not mean to stay out of the jurisdiction of the Federal Court, why did you ship two of your automobiles to Canada?' demanded Mr. DeWoody. The pu-

gelist hesitated in his reply, and Mr. DeWoody gave him his choice of being held in a hotel in charge of marshals or being taken to jail. Johnson chose the jail.

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"Mann act violations are not extraditable and for this reason Johnson has no right to leave this country, the federal authorities assert.

"Johnson Denies Running Away.

"Battle Creek, Mich., Jan. 14.—Jack Johnson, who, while en route for Toronto, was taken from a train here this morning at the request of United States officials, left for Chicago late today, accompanied by his wife and other members of his party. The pugilist was in charge of Bert J. Meyers, a federal officer. John was accompanied by his white wife and two Negro friends.

"When taken from the train here, Johnson said he did not wish to violate any of the terms of the bond insuring his appearance in United States District Court, and simply intended to go to Toronto to consult with Tom Flanagan, his former manager, regarding a proposed fight with Al Palzer in Paris. He claimed that the latter's manager had offered to arrange a fight for \$25,000.

"At no time did Johnson appear to take his arrest seriously. He denied any intention of running away from the prosecution."

I am not by any means impressed with Jack Johnson, if

guilty. Would a white citizen have been guilty under the same facts, not under the same charge; the charge is the same. If he beats the case, can there be a case made for him? What they need to do, possibly, is to change the social law up there. It's not every time a Negro accompanies a white girl or woman out of the State in a social way, he has violated the white slave act. It should be proven for what purpose it was done. And how is the public to know unless secret service men follow them? Men are daily going from State to State with women who are not related to them. Why make a case? First, stop whites and Negroes from social equality, and then make the laws. Hon. Carter Harrison, mayor of Chicago, said: "I have been trying to find an excuse to close up Jack Johnson's cafe and run him out of the country." What they ought to do is to give him a fair trial. They cannot afford to do anything else. We want to see him get a fair trial, as any other citizen.

The Sheol-bound man again upholding lynching. I believe God will raise up a man to take his place. See Atlanta Constitution:

"Columbia, S. C., Jan. 15.—The first near-clash between the opposing factions in the House of Representatives came this morning when G. R. Rembert, floor leader of the Blease forces, attempted to have a message of Governor Blease written in the journal. Governor Blease replied to the charges made against him at the investigation in Augusta. Mr. Nicholson of Spartanburg opposed the motion on the ground that it should be held as information until the report of the investigating committee is made.

"The governor also sent a special message to the Legislature containing full stenographic reports of the three speeches he made in Richmond. They were received as information and will be printed in the journal.

"Blease Defends Lynching Speech.

"In his message transmitting the Richmond speech, Governor Blease says:

"To the Honorable Members of the General Assembly of the State of South Carolina.—Gentlemen: I herewith transmit to you the official stenographic report of my speeches before the Conference of Governors, held in Richmond, Va., December 3 to December 6, 1912. This report is furnished me by Mr. L. D. Booth, the official stenographer of the Conference of Governors, who is stenographer

for the State Corporation Commission of the Commonwealth of Virginia, with headquarters at Richmond.

“So much has been said and so much has been written about the speeches which were delivered by me before the Governors’ Conference, and such cowardly, infamous and foul editorials have been heralded throughout this country by various newspapers, that I desire to submit to you and my constituents in South Carolina exactly what I said in the three speeches, to-wit: the address on penology, the address on divorce, and the address on the resolution which is quoted below in connection with the three addresses, in order that you and the people of South Carolina may see that there was absolutely nothing said by me on that occasion in reference to lynch law, except what I have said all over South Carolina, time and time again. And I have never yet said it in South Carolina that it did not meet with round after round of applause from the best people of my State.

“I care nothing for the criticisms of Cubans, mixed-breeds, Negroes or Negro lovers. However, I want the decent element of South Carolina to see what I said, and to let them pass judgment on it for themselves. Furthermore, I want it to be made a part of the political history of my State, for I am proud of the views I expressed in these speeches, and stand by every word of them, and I am ready and willing to meet any man in this State or in the entire Nation, before the people of South Carolina, upon this issue.

“Read what I said, and then think as you like about it. I have neither any excuse nor any apologies to make. Very respectfully.

COLE L. BLEASE, Governor.”

TEXAS MOB—LYNCHING NO. 8.

(Atlanta Constitution, January 18, 1913.)

“Paris, Tex., Jan. 17.—Henry Mouzen, a Negro, who shot and killed the 12-year-old daughter of D. Morrell, a farmer, near Pecan Gap, a week ago, was hanged from a telephone pole on the public square at Cooper, Texas, late today by a mob. The Negro was taken from the sheriff and his deputies near Cooper, after he had pleaded guilty and had been sentenced to be hanged.

“Mouzen is said to have confessed that he shot at the girl’s brother, with the intention of killing him, and then attacked the girl. The shot struck the girl. The boy was not hurt.

“Mouzen’s body was cut down early tonight, placed on

pile of railroad ties, saturated with coal oil and burned. The Negro population of Cooper is excited tonight, but the crowds have left the town and no further violence is feared."

This is some of the teachings of the South Carolina governor.

CHAPTER VII.

RAPE.

Any person or persons guilty of rape should get the highest penalty of the law. I don't think any person should be punished if it is not rape. Often free will and consent is called rape, and the accused must die. When the Negroes are accused of rape, often the victim faints. I am up against it as to how they identify the right man, whether white or colored. They don't know anything or that is going on, otherwise it would only be an attempt, from the fact the truth must come. There are but few men who can commit rape. An attempt can be made almost at any time by any one who has such ambition, but the real thing is doubtful. However, too many white men have put blacking on their faces in order to dodge behind the Negro in their crimes. And in every case the mob can always find some Negro who looks just like this white man in his mask. These conditions will have to change.

I never have and never will desire social equality. Our women suit me. The white man is right about desiring to give his women the very best protection. The average Negro has the same desire, but he has no power. Look at the Humble case not long ago. A white man was in the bed with a Negro's daughter in the Negro's own house. What was the result? The Negro killed him and some of the poor white men wanted to kill the Negro. The Negro, as I have said, has no black slave law for the protection of his women. He cannot appeal to the unwritten law. The Federal law has left his women out of the protection. Can he not protect his home? You allow a white man to protect his home; why not a Negro?

See the Atlanta Constitution.

(Atlanta Constitution, January 13, 1913.)

"Washington, Jan. 12.—Stanley O. Finch, who has been in charge of investigations instituted by the Department of Justice in enforcing the white slave law, now is in communication with a group of philanthropists formulating

plans for a national movement to reclaim victims of the traffic. Mr. Finch has just returned from New York, where he consulted some of the leaders in the proposed philanthropy, and although he declined to discuss the details of the plan he said no embarrassment for funds was expected. It is understood John D. Rockefeller, Jr., is one of the principal financial supporters of the undertaking.

"Home for the Girls.

"While men who are convicted under the law receive adequate punishment, the problem of caring for their victims has from the first been the hardest one with which to cope. It is, therefore, the present plan to expend the income from a large permanent fund, which may amount to several millions, in maintaining rescue homes in which girls who are reclaimed from the underworld may be given care and instruction pending such time as may be necessary for them to get a new start in life. An effort then will be made to find honorable employment for them and a paternal interest will be taken in their subsequent careers.

"Driven From City to City.

"While there are some of these homes already in operation, it is realized that there are not nearly as many as are needed. This fact has been brought home to social workers in recent times during wars upon restricted districts in many of the cities throughout the country. With no place to seek shelter, the women have been driven from city to city and their condition has been abject in the extreme.

"The canvass which special investigators of the Department of Justice have been making of women who were leading vicious lives will be continued, and it is expected eventually that the department will have a detailed history of the inmates of segregated districts throughout the country. The project for the reclamation of all these women aims at establishing a sufficient number of homes, perhaps more than 2,000, in all parts of the country so that definite help may be offered to every woman who will consent to give up her past mode of life."

THE SOUTHERN LAW.

Is the Southern law a medium of justice to all citizens alike?

I have been to some towns in the South, and upon the court houses I saw a woman with a pair of scales in her

hands, on a balance, indicating equal justice to all; but not so. If a white man is caught with a Negro woman, there is nothing to it. There is no law covering his case. If he holds a gun on her, there is nothing to it. But if a father or brother commits an act of the unwritten law; if the mob fails to get him, twelve men will say he must die on a certain date. But if a Negro is caught with a white woman, and she says she desires to be with him, he is vagged, if he be a millionaire. A law that cannot reach the white man when he is guilty of the same crime the Negro has been convicted of, is defective or unconstitutional.

I believe every man ought to protect his sister or daughter with his life's blood, if needs be! That's only the kindred ties. Disinterested persons can keep hands off. But an ignorant mob doesn't want any facts in a case; only a crime has been committed by a Negro, and the first Negro caught is the one wanted. It makes no difference if he was 1,000 miles away when the crime was committed, he is the one wanted.

What we want is a fair trial for the Negro, the same as a white man would get. See this case:

(Houston Chronicle, January 8, 1913.)

"Chattanooga, Tenn., Jan. 8.—John McLemore, W. E. Knight and Frank Hunter, on trial at Gaadsden, Ala., charged with the murder of Jacob C. Lutes and wife, an aged couple, who were brutally murdered and robbed a year ago at Gallant, Ala., were given a verdict of not guilty late yesterday, Judge Herzberg holding that the evidence was insufficient to convict."

The white man has from the local justice of the peace to the Supreme bench, all white. But God is the universal Supreme Judge over all. He will take care of the Negroes in due time.

THE STATE CONSTITUTION.

While some of the Southern States want a new constitution in order to reach the Fourteenth and Fifteenth Amendments, the North is helping the colored women to prepare for citizenship. See Associated Press news:

(Houston Chronicle, January 6, 1913.)

"Chicago, Jan. 6.—A meeting which had as its object the organization of the first Woman's Negro Suffragette Club in Chicago was held last night at Quinn Chapel. The gathering was under the auspices of the 'No Vote, No Tax League

of Illinois,' of which Miss Belle Squire is the moving spirit.

"Miss Squire presided and introduced Miss Clara Gilliland and Miss Antoinette Funk, who urged the Negro women to take an active part in the fight for equal suffrage. According to the speakers, the organization, if it is formed, will be the first of its kind in the country."

There is nothing that helps the poor laboring Negro more than the bill before the Texas Legislature against thirty-cent money. Negroes all over the country have lost good jobs on account of the power of attorney. They contract to pay thirty cents on the dollar for thirty days, which is \$3.60 per annum for \$1.00.

All the States are making laws against the loan sharks.

"LOAN SHARK DOES SOME FIGURING IN JUDGE LANDIS' COURT.

"Chicago, Jan. 25.—Inside facts concerning the operations of loan agents were uncovered by Judge Landis today.

"'What rate of interest do you usually charge?' T. B. Heiv, manager of the National Loan and Trust Company, 35 South Dearborn Street, when asked by the court.

"'Ten per cent a month,' replied the witness.

"'Please figure out therefrom the rate of interest on a loan of \$50, payable in three months installment,' requested the judge.

"'It is 379 per cent,' said Heiv after figuring for some minutes.

"'I thought you were somewhat off when you told me ten per cent,' said the court."

TEXAS LAW MAKERS TRYING TO STOP THIRTY-CENT MONEY.

"After Loan Sharks.

"Representative Brown of Harris County has prepared a bill which he will introduce today or tomorrow to prevent the practice of usury by loan agents in the State. The bill provides that all persons engaged in the loaning of money on wages to be earned, on mortgages on household goods, shall pay an occupation tax of \$10,000 to the State and \$5,000 to the county in which they do business, and give bond in the sum of \$50,000 to the State, conditioned that they shall refund to all persons aggrieved all interest charged and collected over and above 10 per cent per annum of the amount loaned.

"It is proposed that the principal and sureties on the bond shall be liable to any person who has been required to pay a greater interest than the amount named in the bill, and shall also be liable for all damages sustained by reason of the loss of employment or sacrifice of property directly resulting from the collection of the usurious debt or any attempt at collecting the same.

"It is also provided that any person offending against the provisions of the bill shall forfeit his right to do business in Texas and pay a fine to the State double the amount of the bond, and any person whose right has been forfeited shall not be permitted to again engage in the business in Texas.

"A similar bill was introduced in the last session, but was drawn in such a manner as to call into question its constitutionality. Mr. Brown will endeavor to meet the objections of the former bill and if his measure passes, Texas may expect to see the passing of the so-called loan sharks."

I hope the Supreme Court will let it stick, and some good fellow organize a poor man's bank.

New York on Loan Sharks:

(Atlanta Constitution, January 6, 1913.)

"HARD TIMES FOR LOAN SHARKS.

"New York has removed another stout prop from under the loan shark's structure of chicanery and extortion. On November 8 the appellate division of the Supreme Court handed down a decision which rules 'that usurious loans are void as to both principal and interest, and if usury has actually been paid the borrower may recover twice the excess paid in all transactions within a period of two years.'

"The case,' says The Survey, 'grew out of a loan made to one Alexander Dunscomb by a lending concern which called itself the Royal company, and whose directors were Mark and Philip Sugarman and Frank C. Stratt.

"Dunscomb had borrowed \$47.50 and had paid the company \$2.50 a month for twenty payments. He used to go to the office each month, give them his salary of \$50, and receive back \$47.50 of it—making him a new loan, they called it. Finally Dunscomb refused to pay more, and the Royal company sued. Dunscomb brought a counter suit to recover double the amount of usury he had paid. The municipal court allowed him double the amount of the last payment he had made. His counsel appealed on the ground that this was inadequate relief, and the result was the reversal by

the appellate division, granting recovery of double the sum of all payments.' ”

A Quick Trial in Mississippi.

Only seven hours to convict a Negro from the time the crime was supposed to have been committed up to the jury's verdict. See the

(Atlanta Constitution, January 22, 1913.)

“Gulfport, Miss., January 21.—Within seven hours after he had shot and killed Chief of Police Charles Dickey today, Percy Newkirk, a Negro who had been trapped by the officer while in the act of burglarizing a store, was indicted by the county grand jury, tried on a charge of murder, convicted and sentenced to be hanged just one month from this date.

“Chief Dickey was extremely popular and feeling against the Negro was intense.

“Notwithstanding the quick justice meted out to the Negro, a large and excited crowd thronged the streets near the courthouse and jail after the trial was concluded and threats of lynching were freely made.

“Chief Dickey was killed at 4:30 this morning when he, with two other officers, attempted to arrest Newkirk and another Negro, whom they discovered in the storehouse of the Rolf Seeborg Ship Chandlery Company. Several citizens and officers surrounded the building and captured Newkirk, who confessed to the shooting after he was placed in jail. He was indicted at 9, placed on trial a half hour later, convicted at 11:15, after the jury had deliberated but three minutes, and at 1:20 he was under sentence of death.

“Newkirk implicated another Negro, John Carr, who escaped. The shotgun used in killing Chief Dickey was stolen just a week ago from a grocer in Biloxi, Miss.”

I don't see how they had time to examine the witnesses in such a short time. The jury, no doubt, went in the box prepared for a verdict. No doubt the chief was a man that believed in beating Negroes over the head with his gun.

Texas Railway Statistics.

The largest verdict ever returned in Texas on account of a railroad accident was for \$35,000. The plaintiff in that case was an able-bodied, energetic, successful business man, who lost both legs.

A few years ago what was called the tunnel accident occurred in New York, and one verdict arising out of that accident was \$30,000, another \$60,000 and another \$100,000. One plaintiff recovered in Massachusetts \$45,000.

In the year ending June 30, 1912, there were killed on and by the railroads of the United States 10,585, while 169,538 were injured—an increase in fatalities of 189 and of injuries 19,739 over the preceding year. Of 18,215 derailments in that year, 1877 were caused by defects of the railways and 3847 by defective equipment.

In a letter under date of December 18, from the Hon. W. D. Williams, one of the railroad commissioners of Texas, written to a well known lawyer of North Texas, it is stated that for the year ending June 30, 1912, there were killed and injured in Texas on and by railroads:

Trainmen killed, 44; injured, 1555. Switchmen, flagmen and watchmen killed, 66; injured, 593. Other employes killed, 66; injured, 3781. Total employes killed, 126; injured, 5929. Passengers and other persons killed, 3; injured, 820. Trespassers killed, 171; injured, 237. Others killed, 32; injured, 296. Grand total killed, 332; injured 7282.

It is contended that with approximately the same railroad mileage in the British empire less than half a dozen persons were killed and less than 200 injured in the same length of time.

(Atlanta Constitution.)

"Bicycle Officer M. C. Folds, who, on the night of December 16, shot and killed Dave Daniels, a Negro, was released on \$5,000 bond yesterday afternoon following a hearing before Judge W. D. Ellis, of the superior court. More than thirty men appeared in court to testify to the good character of the officer.

"That Daniels had been drinking and was partially intoxicated when the trouble arose between him and the officer was the statement of E. M. Gay, a Negro youth, who witnessed the killing. The story of the happenings that led up to it, as drawn from the statements of Officer Folds and two Negroes, was highly favorable to the plea of self-defense as originally claimed by the officer.

"It was to the effect that the sounds of shots in the neighborhood of 100 Fraser street, where a 'chitlin' party was going on, had drawn the policeman there. A Negro whose head was bleeding asked him to arrest C. B. Shell, another Negro, whom he claimed had struck him. Folds did this, and Shell asked to prove by inmates of the house that it had been an accident. This led the policeman and his prisoner to the porch of the house. Here he ordered several Negroes to cease whistling in reply to signals up the street. Daniels interfered and drew a fork upon Officer Folds, who pulled out his pistol and forced him to drop it. As the officer

reached for his electric light, Daniels struck him on the head with his fist. In the scuffle the Negro threw him down, took his billy away and struck at his head with it. After ordering the Negro to get up to no avail, the policeman pulled his pistol out and killed him.

"Attorney Carl Hutchinson, who is said to have been employed to assist the prosecution by members of the Grady hospital staff, where Daniels formerly worked as an orderly, took no active part in the case.

"The bond as finally approved by Deputy Plennie Miner, was signed by R. S. Osborne, Police Captain W. M. Mayo, Police Sergeant A. D. Luck, A. N. Cook, George G. Garner and Harry G. Poole.

"With Officer Folds in court were his wife and two children: Gladys, aged 9, and Richard, aged 6. Chief Beavers stated last night that he will remain suspended from the force pending the action of the police commission."

This officer killed a Negro in Atlanta, Ga., and brought his little children in court for sympathy of the court. The State's attorney acting, refused to take part in the case against the Negro killer.

That's playing out. The Negro is getting tired of being kicked around. I have no special facts in this case. But as a rule, I know the Negro, and I know a poor white man with a gun. When he thinks he is among coward Negroes, he will hit and kick everyone who fails to put his hat under his arm and say, "Marse John, I will tell you all I know about it." I don't believe in any Negro being bad, and neither do I see any cause for one man to be afraid of another, if both are equally prepared. No law-abiding citizen should resist an arrest, but he should resist a beating at the cost of his life, if he has that ambition. You notice those people who will kick a poor dog around, will never kick a bull dog around. Take for instance "Mississippi Red," a good fellow until someone would do something to him. Well, he would gamble, and the lawmakers will do the same. The Negro knows the white man has got the jury, the courts, from the little justice court to the Supreme Court, sheriffs and every organized mob, and if an officer arrests one without beating him he will not get killed. But brave Negroes are selling out all over the country now.

An unsigned article in Chronicle, January 26, 1913:

The Negro Problem.

"To the Editor of The Chronicle.

"Anyone who has been a constant reader of The Chronicle as I have been from its beginning would not fail to notice

the continued growth of the paper, both in its physical aspect and in the strength and tone of its editorial influence. Many of your readers, among them myself, have not failed to admire the strong note of humanitarianism that runs steadily through the editorial policy of *The Chronicle*. The *Chronicle* strikes a note that rings true and clear for humanity—except in the matters affecting the large mass of the South's population made up by the Negroes.

"Like many others of your readers there have been times when I have felt a desire to express appreciation for the broad and noble sentiments expressed through the editorial columns of *The Chronicle*, but I have never before expressed this appreciation in writing. I want to thank you for the excellent review of the poem, 'The Kings,' by Miss Louise Imogen Guiney, in the issue of the 4th instant. The poem itself will strike the heartstrings of many thousands of privates struggling in the ranks, their 'sires already beaten trying with broken saber to rise on the last redoubt.' It reminded me much of Kipling's similar poem, 'If.' The poetess touches the greatest depths of pathos and sweeps the loftiest heights of sublimity—and it was not surprising to me that you should harmonize with the great note of the song.

"In the month of November, I think it was, *The Chronicle* produced an editorial on the suicide of the white wife of Jack Johnson. In philosophical truth, in practical fact, in all that tends to portray error and point out the right, to enthrone righteousness and tear down the wrong, the editorial could not have been excelled. Every right-thinking Negro—and they are legion—agreed with you.

"The other side of the equation is what the writer would give much to have you see. As a Negro, it seems to me that the Negro is not only left out of all consideration from a standpoint of humanitarianism, but that he is actually discredited by the South's greatest force for good or evil—the press. I am taking the liberty to ask you directly if you do not think it is a mistake, looked at from any angle, for the press of the South to hold up to the world only the discreditable side of the Negro? It is to the credit of the race that Jack Johnson's conduct has been unanimously disapproved and denounced by the Negroes. It is to our credit that even the Negro lawyers refused to defend him when they saw the nature of his offense. It is to our credit that we disapprove of the widespread concubinage of white men and black women and ostracize these women socially. Yet of these things the great Anglo-Saxon press is mute.

"On this latter question the South has pursued a course that is damning. Even in the city of Houston, where in-

creasing thousands of white women and girls are daily laborers and where the wage scale is barely sufficient to support the individual, the strong men of your race do not seem to realize that this evil not only lies at the root of the labor problem for white women and girls, but is sapping the life-blood of the family relation.

"These are strange things to the thoughtful Negro, raised in the South and taught to obey and respect the laws—written and unwritten. It is strange to us that as a rule the white press will feature our misdoings, but will studiously keep its columns clear of the nice things that we try to do from day to day. It is strange that the local editor will report the chicken thieves and burglars, the purse-snatchers, etc., but would not insert a church directory notice. It is strange that you plead so eloquently the brotherhood of man, the amelioration of adverse conditions, the beauty and righteousness of charity in one week and in the next argue for the repeal of the fifteenth amendment to the constitution. These are strange things to us and withal discouraging, but like the oppressed in all ages on the side of right, we gather strength from opposition. But, what of the stronger brother who withholds justice and fairness? As an editor of a great paper will you address this question to yourself?

"A Negro."

The Mann White Slave Act.

A national Federal law, enacted by the people, for the people. I am glad to see any people try to protect their women. The White Slave law, without doubt, is a protection to society; but white society only. I am of the opinion that the White Slave law is unconstitutional. Regardless to its sense of good purpose, it is in my judgment a special law for a special people, written under the American Constitution. If this law will protect the colored or Negro women, it is not so worded; it may be, however, so construed. Notwithstanding it is allegorical, and not in harmony with the Fourteenth and Fifteenth Amendments to the Constitution of the United States. Any laws that only protect one race or certain citizens are defective. The constitutional laws must protect all American citizens alike. There can be no separate laws enacted in America for any special race; it must be for all the people of its citizenship. I will not say anything about the Supreme Court, but I question this law, because it does not protect our women also. We are American citizens. Our forefathers developed this country when it was but a wilderness; hence, made it a garden spot in this new world, North America. Is it an oversight or ingratitude

on their part? If the Mann White Slave act does not apply to Negro women, how can it reach Negro men? The color line is drawn in the very enactments as worded.

Lynching No. 9.

(Atlanta Constitution, January 24, 1913.)

"Clarksville, Texas, January 23.—Dick Stanley, a 16-year-old Negro, who, it was charged, attempted to assault a 4-year-old white girl today near Fulbeyght, Texas, was hanged by a mob at Fulbeyght this afternoon. Sheriff Mustain was on his way to jail with the Negro when he was overpowered by members of the mob."

There was no trial, no proof that this child committed the act, or whether he was the one who committed the crime. It is said he was 16 years old; he might have been seven or eight years old or less. He might have been ten miles from the place of the crime when committed, if committed at all, but a Negro boy is dead now and the mob will not be brought to justice. God may take the mob out of the way before the year is passed, but a human soul, a child in God's own image, has been sent into eternity. Does the strong arm say, "I am not my brother's keeper?" Does the State of Texas care? Has she made any efforts to bring the guilty parties to justice? Are our lawmakers concerned?

South Carolina Wants the 15th Amendment Repealed.

The Governor is in favor of it, but he prefers lynching.

(Atlanta Constitution, January 24, 1913.)

"Columbia, S. C., January 23.—The lower house of the general assembly today adopted a resolution asking Congress to repeal the Fifteenth Amendment of the Constitution of the United States, and thus take the right of franchise from the Negroes. The vote was 70 to 46."

Why, we have white citizens in Houston paying \$157.50 for a right to vote. If it is that much pleasure to be a citizen, why not let us remain citizens? But, however, I think all these mossback, backwoods, ignorant, would-be statesmen will be gone to Sheol a long time before the Fifteenth Amendment will ever be changed. It is out of the question to say they are going to heaven for there is no heaven for an evil-spent life! Nor a black heart with the kingdom of hell set up in it.

See what Representative Roddenbery of Georgia has to say about his resolution in the house:

(Atlanta Constitution, January 31, 1913.)

By John Corrigan, Jr.

"Washington, January 30.—(Special.) Representative Roddenbery, of Georgia, in a speech in the house today, urged the passage of his resolution to amend the federal Constitution to prevent the marriage of whites and blacks. He told a pathetic story of the marriage in Niles, Mich., recently of Helen E. Hanson, a 15-year-old white girl, and George F. Thompson, a Negro of 42.

"Mr. Roddenbery declared that the marriage ceremony was performed by Charles Ager, 'a minister of the gospel—a white minister at that, who ought to be tarred and feathered and put into exile.'

"The Southern congressman waved above his head a copy of the marriage certificate of the couple, and quoted from newspaper reports of the marriage, which recounted revolting details.

"Mob Law for Such Cases.

" 'My God,' shouted Mr. Roddenbery, 'that the laws of any civilized State will permit a bestial brute to have sanctioned by law his wedlock to such a child! Thompson is being held in the county jail pending the outcome of the child's injuries. He is formally charged with abduction.

" 'As abhorrent as mob law is, men who are human can be tempted beyond endurance. I appeal for the laws of States to prevent these dangers and outrages.'

" 'I don't know what they will do about this case in Michigan,' cried Mr. Roddenbery, 'but, by God, I know what they would do in Georgia. No jail in my section of the country would be strong enough to hold that nigger.'

"Mr. Roddenbery recalled the fact that a few weeks ago he addressed the house on the subject of the marriage of Jack Johnson, the Negro pugilist, to Lucille Cameron, a white girl, in Chicago.

" 'It was then said by members of the house that the case was an isolated one,' said the Georgian. 'This repulsive character of marriage, however, is a common occurrence. I hold here the certificate of this recent marriage, and upon it there appears the gentle hand of a white woman and the strong hand of a white man. Each upraised with fingers touching each other over an open Bible. This particular certificate is a defamation of the book of Holy Writ and bears testimony of the hideous marriage of an enfeebled white child to a demon and a brute. How long will it be before the States by law will prohibit such marriages? I am happy

to note that in Kansas last week a law was passed forever outlawing marriage between whites and blacks.'

"Details of the Marriage.

"Mr. Roddenbery related the circumstances of the marriage between Thompson and the Hanson girl. He said it took place at Niles, Mich., on January 13. He added: 'The certificate is signed by witnesses and underwritten by Charles Ager, a minister of the gospel—a white minister, at that—who ought to be tarred and feathered and put into exile. Thompson took the girl from Hammond, Ind., arriving at Niles at 4:30 in the morning. He concealed the child in a hotel in the railroad district of Niles. He then visited a justice of the peace and asked him to perform the ceremony. Thompson, who was a widower, saw the child only two weeks before. She performed clerical work in a grocery store, owned by her mother. The brute was attracted to the child and bought her candy and ribbons. Finally he induced her to leave her home, and kept her all night. He later lured her to Niles, where the marriage was performed.

" 'Gentlemen, it passes my understanding that this black brute who abducted this child, bound her in wedlock, and after outraging her, left her dying, could ever find lodgment in a jail or be confined in police barracks. Abhorrent as mob law is, men who are human can be tempted beyond endurance.

" 'I appeal to the States to pass laws that will prevent these outrages. Let the people of the several States cry out to their legislatures to protect by law our weak helpless and unfortunate against this brutality that cannot but impair our civilization and lead finally to violence and vengeance, that all lovers of law and order would deplore. If the States refuse to do this, I think we had better amend the constitution as I have proposed.' "

I don't know whether this would-be statesman means all Negroes are bestial brutes or not, which means beast. Why should he call this man a brute when his marriage was legal? He says the girl was 15 and the man 42. How does he know? Because the press says so. Does he know these people personally? I don't think so. While we in the South are against inter-marriages from the fact it is not our custom, but in the East it is a custom and it has become a part of them. No doubt, the law should be changed; however, it must be done by the people there, and not by some ineligible Southern ignorant, would-be stateman. He is not a great man and never will be. He is not a cultured statesman and never will be. He tells the world how quick his State will

lynch a Negro. That is nothing great of his State and nothing great of him to approve of such. I have sized him up to be a malignant sinner. He took God's name in vain in the greatest capitol of the world, where cultured men look upon it as a sacred place. He can never do his people any good there; he can only hope to just be there and draw his pay. He will never have any weight, influence and neither following in Congress. He calls this man a brute because he married a white girl, that the State allowed him to marry. While I don't advocate inter-marriages, yet I don't believe the man is a brute. The social condition no doubt will have to work itself out in the East. I doubt if the legislature can force the conditions to any effect. Up there the Negro woman, as well as down South looks good to the white man.

And the white woman of the East in a small degree thinks the same of the Negro man. If not, he could not marry her; she is not forced to love him and marry him. These conditions must be handled on the merits. The truth must come, however, it may not sound good to all concerned. In the South we don't like it about the white man taking some of our best girls, but we cannot help ourselves. The law will not reach our case. In some sections the Negro can not protect his home. I claim a woman, whether white or colored, should be just as safe alone in a thousand miles of wilderness with a Negro, as if his sister, if a good citizen, if a Christian gentleman. And we have this type of manhood.

(Atlanta Constitution, Jan. 24, 1913.)

"Buchanan, Ga., January 23.—(Special.) Charged with assaulting a 14-year-old girl, said to be mentally unbalanced, a wealthy citizen of Tallapoosa, about 63 years old, has been indicted by the Haralson County grand jury in session here.

"Morrow was arrested a few days ago and given a trial before Mayor Pierce, found guilty of assault and sentenced to pay a fine of \$100 or spend thirty days in jail. He was serving his term in the Tallapoosa calaboose when arrested by Sheriff Parker and brought here to the county jail.

"A lynching was threatened in Tallapoosa when news of the alleged assault became known, but some of the leading citizens succeeded in persuading the mob to allow the law to take its course.

"It is said that two or three responsible young men of Tallapoosa witnessed the alleged deed, but they had never mentioned the occurrence until a few days ago, and not then until they were closely questioned by the arresting officers. Marshal Pope and Deputy Sheriff Smith. They then made

a clean breast of all they had heard and seen, which led to the arrest.

"When seen in jail, Morrow was very reticent, and would not talk of the incident.

"At the preliminary trial given Morrow it was shown by the girl's father that she was mentally unbalanced. He said she had never been able to learn her A B C's, and could not tell the time of day by the clock. Morrow has lived in Tallapoosa for a number of years, accumulating a fortune there in the real estate business. He has retained counsel, and will make a fight for his life and liberty. Upon the bill returned by the grand jury were the words, 'No bond allowed,' and he will be forced to remain in jail until the case is decided, which will probably be next week."

A white man gets a fair trial; had he been a Negro he would have been burned to a stake.

Houston, Miss., Mob.

Lynching No. 11.

(Houston Chronicle, Feb. 9, 1913.)

"Houston, Miss., Feb. 8.—Within vision of a powerless sheriff and several deputies on the court house square, Dibrell Rucker, a Negro, aged 30, was burned to death by a mob this afternoon. His body was tied to a post and tar and straw applied. When the flames began to spread two shots were fired from the crowd and one was believed to have pierced the Negro's heart. He did not move again.

"The Negro admitted killing Mrs. John Clifford Williams, wife of Deputy Chancery Clerk Williams, at her home Tuesday morning, for which another Negro, Jim Jones, aged 35, was lynched by the same mob early Friday morning.

"Rucker was captured last night and was kept in hiding by the sheriff until about noon today, when the mob found him.

"The officer and his deputies were overpowered, taken to the court house and locked in a second story room and permitted to see the mob work through an open window. Jones, the Negro who was lynched Friday, was an accomplice of Rucker, according to the latter's story, but Rucker admitted killing the woman. He said Jones helped conceal her body in the cellar of her home."

This is a lynching in which the Associated Press says the Negro admitted his guilt; there is no certainty about it. The man is dead. It is likely to be a Monk Gibson case. Who could believe anything a mob said? Who would be-



HOUSTON MISSISSIPPI MOB

lieve the sheriff and deputies were powerless to act? The mob knew the officers is why they preferred to lynch the Negro on the court house square. Some of that number must go before the bar of God this year.

More About the Houston, Mississippi, Mob.

(Atlanta Constitution, February 9, 1913.)

"Houston, Miss., February 8.—While a court stenographer took his testimony, Divil Rucker, a Negro, 30 years old, today, in the presence of 1,000 persons, convicted him of the murder of a white woman, was condemned to death, and, while the sheriff and his deputies looked on, powerless to act, was chained to steel pump in the court house yard, oil-soaked wood was piled about him, the match applied and the body incinerated. A member of the mob fired four shots into Rucker's body before he died. His ashes were gathered up and carted away and the crowd dispersed.

"Took Negro From Sheriff.

"The lynching was the second in as many days, and followed the killing of Mrs. J. C. Williams, who was clubbed to death in her home here in the daytime Thursday, and her body thrown in a pit under the house after it had been stripped of a diamond ring and other jewelry. Andrew Williams, a Negro, was first arrested charged with the crime. He was taken from jail by a mob and hanged Friday. The same night, Rucker, an employee of Mrs. Williams' father, was taken into custody and was hidden in a dwelling by the sheriff.

"Early today the mob ferreted out the hiding place, took the Negro from the officers, who were placed under guard, and determined to give Rucker a public trial without official interference. He was led down the street to a convenient open spot, the court stenographer summoned and an opportunity given the Negro to tell his story.

"Innocent Negro Lynched.

"He was quizzed for two hours. He declared the Negro previously lynched to be guiltless. He told in detail of entering the dwelling and asking Mrs. Williams for money and, being refused, he said he choked and beat her to death. The stenographer duly made a record of the confession, and at its conclusion the question of punishment was debated.

"'Burn him,' someone laconically said, and Rucker was

marched to the court house yard, where he was bound to the pump.

"District Attorney Knox appealed to the throng to forego its vengeance. He declared Governor Brewer at Jackson, with whom he had talked over the telephone, promised a special term of court to try Rucker. The crowd listened respectfully, but proceeded with its preparation to execute the prisoner.

"The sheriff and his deputies, under guard in the court house, witnessed the scene through a window."

NEGRO WOMEN WORKING ON WAYCROSS STREETS.

(Atlanta Constitution, February 5, 1913.)

"Waycross, Ga., February 4.—(Special.) Mayor Harry D. Reed thinks he has found the solution of the loitering problem among Negro women of Waycross. Gang sentences are being given to loiterers by the mayor, and a guard has been secured to keep the women of this gang at work on the city streets.

"Today the gang has seven members, and all are on for fifteen days. A few of them claim to be cooks, but as they were reported by the police as 'regulars' at a hang-out joint for Negroes, they were not allowed to return to their jobs. Heretofore the arrest of Negro women has merely proved an extra expense for the city, as the women were kept in jail when unable to pay their fines.

"It has been several years since women were worked on the streets of Waycross, and the decision to return to this custom was arrived at only after serious consideration by the city officials. Few cases of loitering are anticipated after it becomes known among those inclined to loaf that the city has a job for all who are convicted of loitering."

In the State of Georgia, possibly the only State in the Union where they make colored women work the streets and city ditches. Texas is far above that!

(Atlanta Constitution.)

"Macon, Ga., January 11.—(Special.) A holdup woman is Macon's latest. Emmett G. Perry, a night dispatcher for the Georgia, Southern & Florida railroad, was held up and robbed by a Negro woman early this morning while on his way home from work. The woman came upon him on Steel street, and drawing a large knife is said to have demanded that Perry hold up his hands. She went through his pockets and relieved him of \$25 and some papers belonging to the railroad company.

"Though a cripple, Perry struck the woman a blow in the face while she was searching him that staggered her. When she came at him with the knife Perry picked up a brick and struck her in the face. A policeman passed about that time and the woman was arrested. She gave her name as Mary Abel. When arraigned before the recorder this morning the woman was committed to the city court under bond of \$1,000."

It may be true, but I don't believe it. I think it is only a social equality case.

TO BE CARRIED TO GALLOWS ON COT.

(Houston Post, February 9, 1913.)

"Jackson, Miss., February 8.—Seymour Arnold, the Negro condemned to be hanged Monday at Collins, Miss., for the murder of William Lowery and W. T. Johns, will have to be carried to the gallows on a cot. When captured by a posse several weeks ago, it was found that a bullet had lodged near his spine, causing complete paralysis of the lower portion of his body."

This man was shot. He might have been shot trying to protect himself or to save his own life.

The Negroes and Whites Work Together in St. Louis, Mo.

(Atlanta Constitution, January 24, 1913.)

"St. Louis, Mo., January 23.—A committee of five white persons and five Negroes, appointed by the St. Louis league to investigate the housing of Negroes, today issued a statement protesting against a proposed ordinance segregating the Negroes of St. Louis. A bill to that effect is pending in the municipal assembly.

"The committee's statement says in part:

" 'Our committee is unanimously of the opinion that the problem of the relation of white people and Negroes cannot be solved by crystallizing prejudices into legislation. The proposed law frequently would prevent Negroes from improving their conditions by moving into better neighborhoods. We cannot believe that any broad-minded American can regard the legal segregation of races as American or Christian.'

"The committee adds that the proposed law is unconstitutional."

Atlanta, Ga., Educators.

On practical education and moral uplift for the great masses of the Negro race a number of Negro leaders made

strong addresses last night at a meeting held in Turner chapel, corner Julian and Corn streets, under the auspices of the Atlanta Normal and Industrial Institute, a school for the practical training of Negro youth.

"How Leading Negro Women May Encourage the Lowly of the Race" was the subject of Eliza Turner Frazier. She told in a sensible way how the Negro of opportunity and chance may help the race to have good manners and be useful and honest.

M. B. Timbers, one of the teachers of the institute, read a prepared paper on "How We May Thoroughly Prepare Our Women and Girls Who Must Necessarily Do Domestic Work." Other speeches were also made. R. D. Stinson, principal, presided and urged the large audience that the duty of the Negro was to be honest and discreet in conduct. He said the best people of this community, if not the whole South, are willing at all times to stand by the members of the race who are trying to be decent. The singing, furnished by a large choir of the students, was a feature of the occasion.

(Houston Chronicle, February 12, 1913.)

"San Antonio, Texas, Feb. 12.—A charge of murder has been preferred against Mary Wilson, a Negro woman, arrested in connection with the killing of Olaf Olson, a trooper of Fort Sam Houston, last Monday.

"According to Sheriff Tobin the woman signed a written confession and a copy of this has been presented to the grand jury. She waived preliminary examination before Justice Campbell and was bound over without bail.

"The woman stated that the soldier was at her house Sunday night and threatened her. When she started to go to a friend's home, she said, he followed her and caught hold of her. Believing he intended to do her bodily injury, she says, she drew a revolver and shot him."

A white man was killed and a Negro woman arrested. What was it? It was only a case of social equality. What right did he have in her room? The white people are burning Negro men about white women, unidentified. Why not let the Negro women protect themselves? Do any honest set of men regardless to color say he had any right in this woman's room? The white people will harp on the separation of the races until a white man is killed about a Negro woman. She had a legal right to protect herself and home.

An Indiana Man Killed Three Negroes.

Evansville, Ind., February 8.—Allen von Behren, 23 years

old, assistant superintendent of a wood working plant, owned by his father, B. F. von Behren, shot and killed three Negro laborers today.

He said they had threatened to kill him. Von Behren was arrested.

Dr. Washington Makes An Able Address.

(Atlanta Constitution, January 3, 1913.)

"Tuskegee, Ala., January 2.—(Special.) Booker T. Washington, principal and founder of Tuskegee Institute, the famous school for Negroes, delivered a characteristic address Sunday night in the chapel of the school to nearly 1,600 students, 200 teachers and several hundred colored citizens from the town of Tuskegee and the Greenwood settlement. Much interest was attached to the address, because it was the last talk to the student body and teachers for the old year and because it was expected that the address would touch upon future work for teachers and students.

"The address was delivered without notes, stenographically reported, and it was characteristic of the practical and helpful discourses Dr. Washington delivers Sunday evenings to the school.

"Value of Organization.

"Washington's address emphasized two principles as applied to the Negro: the value of organization and the necessity of obedience and discipline. Summing up his arguments and stressing the need for respect of authority, he said:

"'One of the fine results, satisfactory results, following the mastery of that lesson is that in any organization, a school or what not, where people have learned that great fundamental lesson of respect for authority, obedience to commands, there you will find order, there you will find peace, there you will find absence of friction, there you will find success.

"'Now, let me repeat that one of the differences between ignorance and intelligence, between crudeness and culture, consists in the fact that an individual has learned obedience, respect for authority and the other has not learned it, and don't make the mistake that so many people make, often educated people make, that to obey is a sign of weakness, is a sign of degradation; to obey is a sign of strength, to obey is a sign of all that which indicates nobility of character."

NEGRO CONVICTS

I will show the statistics of the convicts in State penitentiaries in the United States for 1912 and 1913:

The State of Georgia.

Negro men	2,308
Negro women	75
Total Negroes	2,383
White men	320
White women	5
Total whites	325
Negroes, read and write	1,468
Negroes, read only	200
Negroes, illiterate	715
Whites, read and write	258
Whites, read only	19
Whites, illiterate	48

The Negro Reformatory School report not in at this writing.

The State of South Carolina.

Number of Negro men in prison.....	477
Number of Negro women in prison.....	46
Number of educated Negroes in prison.....	250
Number of boys in Reformatory School.....	137
Number of Negroes pardoned in 1912 (paroled 82) ..	5
Grand Total	690

State of Nebraska.

Number of Negroes in prison.....	99
Number of Negro women in prison.....	6
Number of educated Negroes in prison.....	39
Total	120
Number of boys in Reformatory School.....	—
Number of Negroes pardoned in 1911-1912, about....	15

State of California.

Number of Negro men in prison.....	80
Number of Negro women in prison.....	None
Number of educated Negroes in prison—Very few illiterate.	
Number of boys in Reformatory School—No school here.	
Number of Negroes pardoned in 1912.....	None

State of Maine.

Number of Negro men in prison.....	2
Number of Negro women in prison.....	None
Number of educated Negroes in prison.....	—
Number of boys in Reformatory School.....	—
Number of Negroes pardoned in 1912.....	1

State of Virginia.

Number of Negro men in prison.....	1,647
Number of Negro women in prison.....	83
Total	1,730

Number of educated Negroes in prison—60 per cent partially
 Number boys in Reformatory School, Not under jurisdiction
 Number Negroes pardoned in 1912, 21—paroled, 95.. 116

State of Nevada.

Number of Negro men in prison.....	12
Number of Negro women in prison.....	1
Total	13

Number of educated Negroes in prison..... 9
 Number of boys in Reformatory School—No Reformatory.
 Number of Negroes pardoned in 1912..... None

State of New Mexico.

Number of Negro men in prison.....	8
Number of Negro women in prison.....	1
Number of educated Negroes in prison.....	5
Number of Negroes pardoned in 1912.....	None

State of South Dakota.

Number of Negro men in prison.....	7
Number of Negro women in prison.....	None
Number of educated Negroes in prison.....	None
Number of Negroes pardoned in 1912.....	None

State of Vermont.

Number of Negro men in prison.....	11
Number of Negro women in prison.....	1
Number of educated Negroes in prison.....	12
Number of Negroes pardoned in 1912.....	3

State of Oregon.

Number of Negro men in prison.....	9
Number of educated Negroes in prison.....	9
Number of boys in Reformatory School.....	95
Number of Negroes pardoned in 1912.....	2

State of Kansas.

Number of Negro men in prison.....	283
Number of Negro women in prison.....	45
Number of educated Negroes in prison—10% illiterate.	
Number of boys in Reformatory School.....	343
Number of Negroes pardoned in 1912.....	None
Paroled, 69; 27 discharged by expiration.	
Total	626

State of West Virginia.

Number of Negroes in prison.....	410
Number of Negro women in prison.....	14
Total	424
Number of educated Negroes in prison.....	325
Number of Negroes pardoned in 1912.....	12

State of Ohio.

Number of Negro men in prison.....	340
Number of Negro women in prison.....	18
Total	358
Number of Negroes pardoned in 1912.....	4

State of Wyoming.

Number of Negro men in prison.....	38
Number of Negro women in prison.....	1
Total	39
Number of educated Negroes in prison.....	12
Number of boys in Reformatory School.....	26
Number of Negroes pardoned in 1912.....	—

United States Federal Prison, Atlanta, Ga.

Number of Negro men in prison.....	290
Number of Negro women in prison.....	None
Number of educated Negroes in prison.....	222
Number of boys in Reformatory School.....	None
Number of Negroes pardoned in 1912.....	None

United States Federal Prison, Leavenworth, Kansas.

White men	810
Negro men	409

33 Negroes are unable to read and write. Some are well educated. See letter elsewhere.

State of Maryland.

Number of Negro men in prison.....	553
Number of Negro women in prison.....	27
Number of educated Negroes in prison.....	376
Number of Negroes pardoned in 1912.....	10

State of Washington.

Number of Negro men in prison.....	43
Number of Negro women in prison.....	8
Number of educated Negroes in prison.....	39
Number of Negroes released in 1912.....	16

State of Texas.

Whites	1,011
Negroes	2,071
Mexicans	388
Indians	1
Common education—	
Negroes	1,821

From Sept. 1, 1910, to Jan. 1, 1912—

Negroes received	838
Negroes discharged	659
Negroes pardoned	114
Negroes escaped	58
Negroes died	36
Negro women in prison.....	58

Total Negro men and women in prison.....2,219

Total white and colored convicts who can not read
and write1,586

State of Idaho.

Number of Negro men in prison.....	9
Number of Negro women in prison.....	None
Number of educated Negroes in prison.....	9
Number of Negroes pardoned in 1912.....	None

State of North Dakota.

Number of Negro men in prison.....	14
Number of Negro women in prison.....	None
Number of educated Negroes in prison.....	1

From the reports the Northern States do not convict the Negro so very fast. It is not because the Negro is not there in large numbers. It is a fact some of the men who constitute the Southern jury are prejudiced to the young Negro and they go in the box with a determined mind to send the Negro to the farm before they have the evidence.

Connecticut State Prison
Ward A. Garner, Warden
Wethersfield, Conn.

February 5, 1913.

E. C. Branch, Esq., 3219 Haire St., Houston, Texas.

Dear Sir:—Enclosed herewith find card received from you which we have filled out, showing statistics in regard to our Negro population.

Respectfully yours,

W. A. GARNER, Warden.

State of Connecticut.

Number of Negro men in prison.....	54
Number of Negro women in prison.....	2
Number of Negroes pardoned in 1912.....	1

State of New York.

Number of Negro men in prison.....	477
Number of Negro women in prison.....	72

New York Prison Report.

City Prison, Brooklyn.....	256
House of Detention, New York City.....	16
County—	
White, male	33,715
Women	1,659
Negroes, male	1,636
Women	299
Total Negroes in New York prison.....	1,935

Louisiana State Prison Report, 1912.

White men	364
White women	4
Total white	<u>368</u>
Negro men	1,591
Negro women	51
Total Negroes	<u>1,642</u>

1911 Report—

Negro prisoners able to read and write.....	206
Negro prisoners unable to read and write.....	278
Whites able to read and write.....	118
Whites unable to read and write.....	28

Massachusetts Prison Report, 1910-11-12.

Shows an unclassified report of.....7,006

Therefore I am unable to show what per cent are Negroes in prison.

State of New York Prison Report 1911-12.

State prison	4,532
State Reformatory for men.....	1,718
New York City Reformatory.....	304
State Reformatories and houses of refuge for women..	549
Penitentiaries	2,295
County jails	1,885
New York City prison	670
New York workhouse	1,661
District prisons, New York City.....	230
Total, men	9,716
Total, women	398
Total educated	2,496
Total, boys	495
Paroled	103
Pardoned	166

The grand total of men, women and boys in the State prisons is 10,609.

All reports are not in and will not be ready for the first edition.

A GEORGIA TRIAL AT ATLANTA, GA.

Endowed with the historic and Southern name of Battle, two Negroes, husband and wife, stood before Judge Preston

in police court yesterday afternoon and proved their right to it beyond all doubt.

"Jedge, this here nigger got so rambunctious I jest had to do something to conquer him," explained Martha as to why she had called the police.

"Jedge, I ain't done nothing a-tall; this women jest wanted to show what she could do," explained George. "I brings my money home every week and I been a good husband for thirty years."

"And what do you do with your money?" the judge asked the wife.

"I puts it to good use. I pays policy with it fer the whole family, so's if George gits laid up I'll git something."

"How much would you get if he broke his neck?"

"Bout \$2 I reckon. But I loves him and I don't want nothing to happen to him."

"That settles it then—only \$1.75 for you, George, on account of your wife."

Then Martha, who had him arrested, paid him out!

THE BOOK A DEFENDER OF THE RACE.

This book is in defense of the Negro race. I have answered every article against the Negro. I have shown reasonable facts in each case. I have pleaded his cause. I have reproduced many articles from the Associated Press, naming the paper and giving the date of same. I have shown lynching. I have shown the number of Negro convicts, almost in the United States. The second edition will be complete with all the information obtainable from all of the States in the Union. I will discuss a solution in the second edition to the race question. The book covers every injustice done the Negro in America, as well as local conditions.

There is no need of so much prejudice against the Negro. He is loyal to the country, he is true to the white man. When he learns to like a white man and take him to be his friend he will die for him. Big contractors find him to be reliable. He will take a deep interest in his boss' business. He is not with that class of laborers who only look for 5 o'clock and pay day. He is an important factor to the big contractor.

All railrads find him a great help in the time of need. I have said he will not strike. At any rate, the better class of laborers will not strike under any circumstances; they proved this at the S. P. railroad shops.

The superintendent of motive power is indeed a good man. But there is a plan laid to side-track the Negro from all well-paying jobs. If Mr. J. W. Small will take a little time and

personally look into these conditions he will do the Negro untold good. The Negroes have merited this consideration from the whole Southern Pacific Company. One big man said not long ago to a little foreman: "Hereafter fill these vacancies with white men." And the Negro was facing death during the strike for the company. This is not Mr. Scott's neither Mr. R. S. Lovett's wishes to side-track the Negro on account of his color. He has made good. During the strike the Negro told the railroad company, "I will do anything you want me to do. All I ask is protection." Southern Pacific Railroad Company, what will you do? Will you stand to see him mistreated, thinking you will not need him any more? You don't know about that.

Another good man who holds a small position is Mr. J. S. Richards; he is a company man, nothing less. Demanding of all an honest day's work; but all like him, because he is fair; yet he is strictly business. There are some few more good men who are not against the Negro in the shops.

An article from Dr. Bonner, one of the leading lights of the A. M. E. Church:

CHARACTER.

I think this little booklet has an eye single of character.

Character is one of the greatest motive powers in the world. In its noblest embodiments it exemplifies human nature in its highest form for it exhibits man at his best; it is the cornerstone of individual greatness.

Character is to a man what the flywheel is to the engine. By the force of its momentum it carries him through times of temptation and trial.

When a person has lost his character all is lost—all peace of mind; all complacency in himself has fled forever.

He despises himself, he is despised by his fellow-men—within is shame and remorse; without, neglect and reproach. It is better to be poor; it is better to be reduced to beggary; it is better to be cast into prison or condemned to perpetual slavery than to be destitute of a good name.

Respectfully yours,

O. L. BONNER,

Pastor of Payne Chapel A. M. E. Church, No. 1519 Hill St.,
Houston, Texas.

A RAILROAD ARTICLE WHICH CONCERNS THE NEGRO.

(Houston Post, February 18, 1913.)

"Three important changes in officials on the Sunset-Central Line were announced at the general offices in Houston Monday. Captain George McCormick is made assistant general manager in charge of motive power, P. T. Connor is appointed assistant superintendent at San Antonio, and J. M. Teachworth is named as assistant superintendent at Houston.

"In the appointments, which were made effective Monday, Captain McCormick succeeds J. W. Small, Mr. Conner succeeds J. E. McLean and Mr. Teachworth succeeds R. A. Crofton, all of the retiring officials having resigned.

"The men receiving the appointments are all old employes of the company and have all held various important positions at a number of points on the system. Few are better known in Houston than Captain George McCormick, who returns to his home city.

"A. and M. Graduate.

"Captain McCormick was born in Columbus, Texas, in 1872. He graduated from the Agricultural and Mechanical College of Texas, 20 years of age, and immediately entered the service of the Sunset Lines in Houston under Master Mechanic J. J. Ryan. Later he was transferred to San Antonio, but returned to Houston in 1894 as assistant to Mr. Ryan, in which capacity he served until a year ago, when he was transferred to El Paso, as assistant superintendent from which position he has been promoted to the one he now enters, in Houston, at the head of the motive power department.

"While in San Antonio, Captain McCormick became a member of the Belknap Rifles, and participated in a number of competitive drills in which that company carried off the honors. Upon his return to Houston he joined the Houston Light Guards, another of the crack military organizations of the State.

"In 1898 when war was declared against Spain, the light guards volunteered for service and McCormick was elected captain of the company and remained in command at Miami, Fla., until the war was ended, when he returned to Houston and again took up his duties with the Sunset Lines.

"In 1910 he was elected captain of El Mina Patrol, of

Shriners, in which position he continued until his appointment to the office of assistant superintendent at El Paso.

"Mr. McCormick was welcomed back to Houston Monday by many friends and the Shriners particularly are elated at his coming. The family will follow soon and they will again take up their residence at their home, 1504 Leeland Avenue."

Lynching No. 12.

(Associated Press News, February 15, 1913.)

"Negro Preacher Was Lynched.

"Shreveport, La., February 15.—Charles Tyson, a Negro preacher in the north portion of this parish, was found hanging to a limb late Friday afternoon. It is believed that he was lynched by members of his own race. The cause is not known."

The Press claims this was a Negro mob; no fair-minded man will believe any such stuff. Take the Houston, Miss., lynching. I was writing on that case two weeks ago, and said some of that mob would die before the year was out. And the Houston Press of February 14 shows one of the mob at home hanged himself, which was a good thing; let him go right on to Sheol. Others will follow.

(Atlanta Constitution, February 15, 1913.)

"An ordinance providing for segregating whites and Negroes in Atlanta has been framed by Congressman Claude L. Ashley, of the Fourth ward, and will be introduced in council Monday afternoon.

"The ordinance is identical with the one introduced in Baltimore, Md., some years ago and recently declared by the Maryland supreme court to be constitutional. Councilman Ashley, the author of the ordinance, says the law will be worth \$50,000 a year for the better health protection it will afford.

"‘I think the ordinance is a good one,’ said Charles P. Glover, president of the Atlanta Real Estate Board, last night. ‘I am not acquainted with the technical features of the ordinance, but if it is like the ordinances in other Southern cities it will be helpful to both races.’"

"Increase Realty Values.

"President Glover would not discuss the ordinance for the real estate men of Atlanta. He said, however, that he believed the law would increase realty values in white sections and would also have a tendency to boost property populated by Negroes.

“‘There is no race prejudice nor favoritism in the law I propose,’ Councilman Ashley explained Friday. ‘I have studied social conditions in Atlanta ever since boyhood and I am convinced that a segregation law will not only tend to the betterment of health and moral conditions among the Negroes, but will also aid in the social uplift of the people.’

“Councilman Ashley believes his ordinance will improve health conditions in Atlanta more than 50 per cent. He says that the law will soon wipe away the little huts occupied by both white and black and eradicate the breeding places of tuberculosis, smallpox, typhoid and other diseases which Atlanta is pending thousands yearly to combat.

“Will Separate the Races.

“‘There are dozens of tenement houses in Atlanta in which whites and Negroes live,’ Councilman Ashley says. ‘It is my aim to have the races separated and removed into sections where they can be associated with people of their own class.’

“Councilman Ashley has already been assured the support of influential members of the council in his fight to get the ordinance through. He has also passed the measure to a number of leading real estate men, and they have given him assurance of support. He says the only objection to the ordinance will come from owners of property who do not have the welfare of the people of the city or their tenants at heart.

“The ordinance is to become effective from the date of its adoption by the council. It makes it a misdemeanor for any person, white or black, to move into or use as a residence any building located on a street, alley or thoroughfare, to be defined by council. Violation of the ordinance is punishable in the police court by fine or imprisonment, and for each day the law is violated the ordinance provides for a separate offense.

“Provisions of Ordinance.

“The law does not prevent domestic servants from residing in the house in which they are employed or in houses on the lots.

“The ordinance also provides that persons desiring to erect houses for himself or as agent in a section defined, shall declare to the building inspector whether the place is to be occupied by white or Negro tenants.

“The ordinance requires the building inspector to publish notice of application twice a week for two successive weeks

in an Atlanta newspaper. A majority of the property owners in the block may protest in writing to the inspector within five days after the last publication of the notice.

"The ordinance provides a method by which a block which is vacant may be improved.

"Both Richmond, Va., and Baltimore have the same ordinance in operation, and there has been a decided increase of realty values in both cities."

This is a city law of Atlanta, a law that is adjustable to meet any condition. It is against the law for a Negro to live next door to a white family unless the Negro is a domestic servant of the said white family, in that case the Negro becomes white and the law is not violated. What a grand constitutional city ordinance! It is like the separate coach bill. If a Negro has got a white baby under the Jim Crow law the Negro becomes white and eligible to ride in any coach or Pullman car.

SON ACCUSED FATHER OF MURDERING NEGRO.

(From the Atlanta Constitution, February 24, 1913.)

"Asheville, N. C., Feb. 23.—Joseph Price, a white man of Marion, charged with the murder of John Allen, colored, in August, 1911, was acquitted by the jury last night, according to a telephone message received here today.

"Price was arrested on the statement of his 16-year-old son that his father had slain Allen in order to get the gold which the Negro was supposed to carry on his person. The boy maintained that on the morning following the murder, his father compelled him (the son) to assist in the burial of the victim. The defense during the trial endeavored to show that the boy's story was concocted in revenge for a whipping which the father had administered."

Lynching No. 15.

BOY ACCUSED OF STRIKING WHITE MAN—IT HAPPENED IN COLE L. BLEASE'S STATE.

(From the Atlanta Constitution, February 24, 1913.)

"Manning, S. C., Feb. 23.—Taken from an officer and shot by a mob of twelve or fifteen masked men, Marion Cantria, a 17-year-old Negro boy, was lynched early this morning near Manning.

"The boy, who was accused of assault and battery on a young white man, was arrested and committed for trial by the magistrate at Paxville, near here. An officer set out to

bring the boy to jail at Manning, the county seat at Clarendon County.

"About 4 miles from Knoxville the constable and his prisoner were overtaken by a mob of twelve or fifteen masked men, who took the boy from the officer and shot him to death.

"The officer reported the lynching, and the coroner held an inquest today. The verdict was that the Negro had come to his death at the hands of unknown parties. The inquest elicited no information as to who composed the mob."

A WHITE CONVICT MADE A CITIZEN.

This man killed Drake without a cause; a harmless Negro. He was convicted and sent to the farm. He was not treated like a convict, he was made a trusty and given a job as guard with a gun, which is his delight. I didn't know under the Texas laws that guards could be made of criminal convicts. He should not be pardoned from the fact he is dangerous.

(From the Houston Chronicle, March 21, 1913.)

"Two Negro convicts at the Ramsey State Farm near Bonnie, Texas, were shot and killed and a third Negro badly wounded during the attempted escape of several of the Negro prisoners. The shooting is alleged to have been done by the guards on duty. One of the guards implicated in the trouble is Jim Lubbock, trusty and former deputy constable at Houston, who is serving a term at the Ramsey farm for killing a Negro in Houston, and in whose behalf an application for a pardon is now pending.

"Details of the shooting at the Ramsey farm are hard to get, as Captain J. N. South, in charge of the farm, has submitted his written report of the shooting to the penitentiary commission at Huntsville, and that body has not as yet acted in the matter.

"From reliable sources, however, it is reported that several Negro convicts who had been working in the Ramsey plantations made a break for freedom Wednesday afternoon. The outbreak was general and the prisoners scattered in all directions, with the guards in close pursuit.

"It is stated that the dogs of the guards had three of the Negro convicts penned up. Just how the shooting happened about this time could not be learned, as it was stated there were no witnesses on hand, except the guards. From the Ramsey State Farm it was stated that Jim Lubbock, trusty, and the other guards in charge of the plantation gang all

participated in the shooting, and that when it was over two Negro prisoners were dead and a third is not expected to live.

"All of the convicts were Negroes and from the farm it was stated that all of the escaped men were recaptured. Everything is reported as being quiet at the Ramsey farm today."

Prof. E. L. Blackshear, A. M., the Texas Booker T. Washington, is educating the Negro farmers of Texas along all lines of industry. His usefulness to the teacher and farmer is untold. See his Farmers' Congress July program, 1913. Study it and be prepared to discuss it at this great meeting. I signed the call for this Congress and I am delighted at its progress.

(Houston Chronicle, March 22, 1913.)

PROGRAM FOR COLORED FARMERS' CONGRESS AT PRAIRIE VIEW MADE UP.

Prairie View, Texas, March 22.—A called meeting of the executive committee of the Colored Farmers' Congress was held Friday at the Prairie View State Normal and Industrial College for the purpose of deciding upon a program for the coming session of the Congress, to be held at this place during the latter part of July.

The meeting was called to order by E. L. Blackshear, president, at 2 o'clock p. m., and the following persons were present: Surry Smith, Pittsbridge, Texas; ——— Jackson of Bellville, Texas; J. M. Jingles, Hempstead, Texas; R. L. Isaacs, Prairie View; R. C. Collins, W. P. Terrell, N. A. Banks, J. H. Lee, C. H. Waller, Prairie View. The committee discussed many questions of interest to the colored farmer in particular, and to the colored people in general. Among the things discussed the necessity of the colored farmer's engaging more extensively in live stock raising took up a large part of the time of the meeting. The program covers three days and the following were elected to conduct the meetings of the Congress: First day, Prof. C. H. Waller; second day, ——— Jackson; third day, Surry Smith, Sr.

The following program was adopted: First day's session, Tuesday, July 29, "Poultry and Dairying"; (1) "Best Type of Milch Cow for Texas," discussed by G. W. Tillory; (2) "What Can Be Done to Produce Milk as Cheaply in the South as in the North," Malt McDade, Hempstead; (3) "The Best Home Method of Butter-Making," H. S. Estelle of Prairie View, C. R. Gregg of Pittsbridge; (4) "Profit in

the Hen," Mrs. B. Fedford, Mrs. F. W. Jackson; (5) "Best Breeds of Chickens," W. L. Davis of Hempstead, R. L. Isaacs; (6) "Poultry Feeding," N. A. Banks, J. H. Lee.

Second day, Wednesday, July 30, "Truck Farming and Marketing"; (1) "Time for Planting," S. A. Rutledge, Dr. J. D. Dixon; (2) "Kinds of Fertilizers," H. E. Ganaway, John Singleton, H. Montgomery; (3) "Benefits of Diversification," R. C. Chatham, J. V. Smith, Surry Smith, Jr.; (4) "Potato Growing for Profit," E. W. Roberts, Jack Taylor, B. Fedford.

Third day, Thursday, July 31, "Stock Farming." This subject will be discussed in a general way, allowing every one an opportunity to give his views on this very important subject.

SUBJECT, SOCIETY.

A paper as read before the B. Y. P. U. of Antioch Baptist Church, in 1897 by the writer:

Society is the first principle of civilization, especially when its object is to teach its members the knowledge of God, and His goodness.

Webster defines society as follows: "A union of persons in one interest." Therefore, society is a union, and union means peace and love. Social society is a school of elocution in which its members learn the delivery of correct language. Society is a social school, it creates sociability among its members, it develops them morally and sociably. Society prepares one for his or her natural use in life. It does not take the place of schooling, nor would I say so; society is above school; school prepares one for social society and social society prepare one to meet the world on his or her merits. Society holds out her hand and welcomes the fallen man and woman to a seat of reform, if they will only accept. Society creates tact, and tact is but another word for goodness, but to be good is to be just, to be just is to be kind, and to be kind is to be loving and peaceable. Society will polish the mind, and elevate the youth to higher and greater steps in life. Society fits a person for manhood or womanhood in this busy world. We have many encouraging features before us that demonstrate the necessity of the Negro preparing him or herself to meet the world on his merits. In society great good will be realized to those who attend it and are in earnest to make it a success; success is not hidden from those who seek it; in this society the little good done now means something greater in the future. We can not say too much about society in trying to impress the youth

of its great benefits. There are so many evil places of degradation of today, until it is no little thing to constrain the youth to an intelligent and religious standing in society, in fact it can not be done without society. The places of degradation are as follows: The ball rooms, the gambling houses and the saloons; but thousands are lost, and society can't save them now. Solomon says, "Train a child in the way he should go, and when he is old he will not depart from it." In Christian society we are taught not to sit down and wait for the handwriting on the wall, or the light to shine from Heaven, but to say, "Lord, what would thou have me to do?" To elucidate this statement there is plenty to do; you have the sick at your door, and the hungry also, not hungry alone for physical food, but for spiritual food; tell them of God and His profound goodness, and pray with them. David, no doubt, thought of Christian society when he said: "Behold how good, and pleasant it is for brethren to dwell together in unity." Society develops a person's talent, talent undeveloped is like unpolished stone, incomplete for use. Society elevates, and expands the mind. Society is the stepping stone to intellectual progress. In society a person has the opportunity of studying questions; study brings before a person a chain of thoughts, and thereby expanding and elevating the mind to greater and nobler things in life. In Christian society we can do what God would have us do, and that is earnest Christian work.

The following are the eloquent words of Longfellow: "I shot an arrow in the air, it fell to earth, I knew not where; I breathed a song into the air, it fell on earth, I knew not where: Long, long, afterwards in an oak I found the arrow still unbroke; And the song from beginning to end, I found again in the heart of a friend." What do we learn from that? We learn that no good deed or kind word is lost, it will have its desired effect. Let us do what we can for the cause of Christ, and the uplifting of the race, and God will take care of the results of our work. George Washington said: "United we stand, divided we fall," he meant to come together in one interest. In society a person does not only prepare themselves to face four or five hundred people, but they prepare themselves to speak to the world with their pen. James G. Blaine, the greatest statesman the world has ever produced, credited his success to society. Fred Douglass, the greatest Negro the race has ever produced, credited his success to the Baltimore Improvement Society in slavery before his fugitive event took place. Ex-President Benjamin Harrison was once president of the Young Men's Christian Association. Society is no little thing; when you

are in society you are in good company. One writer says, "When you are once accustomed to good company, no punishment would be greater than to compel you to associate with the vulgar and debased class one day. We must respect ourselves, we must respect our young ladies, and we must demand others to respect them. Another question which we must hold under careful consideration, and that is this: We must separate ourselves from those who do not, and will not, pursue the moral path along the line of civilization. Such is necessary to facilitate the moral development of the race. May God help us to do real Christian work in this society. Let us work, so when the green grass is growing over our graves, our name will still live.

I am yours truly,

E. C. BRANCH.

THE NEGRO WOMEN OF TODAY.

Mrs. M. L. Jones.

Above all let the Negro know that the elevation of his race can come only, and will come surely, through the elevation of its women.

Womanhood! It is but a generation ago that the colored woman had no stand, and the term womanhood was not broad enough in this Christian republic to include women of African descent. Her birthright was supposed to be that of banishment from high social circles. In spite of the prejudice against her she has in a remarkable way emerged from obscurity and overcome the prejudice, so that today she stands on such a level that no one would have supposed her to have had any relationship with slavery in the recent past.

Appreciation—No one denies that the colored women of today are appreciating the value of culture and industry. It is shown in their readiness to enter all open doors in this direction. Universities and professional industries of this country and Europe find the colored women ready as soon as permission is granted. There are very few professions and callings in which they are not winning their way, in spite of the prejudice that would restrict them to the lower walks of life. There are physicians, dentists, lawyers, linguists, musicians, stenographers and nurses in this rising race that are an adornment to the positions they hold.

Good Wives—Make it your highest aim to be good wives. The race needs you and must depend upon you. When we come to calculate the forces that decide the destiny of nations it must be confessed that the mightiest and grandest

come from the home! Good homes! The very salt of society, the strength and joy of any nation!

That the Afro-American woman appreciates her position is shown by the federation of women of that race.

False Impressions—We are weary of the false impressions sent broadcast over the land about the colored woman's inferiority, her lack of virtue and other qualities of noble womanhood. We wish to make it clear to the minds of our countrymen and women that there are no essential elements of character that they deem worthy of cultivating, that we do not desire to emulate; that the sterling qualities of purity, virtue, benevolence and charity are not any more dormant in the breast of the white woman than in the Negro woman.

Wants—Our wants are numerous. We want homes in which purity can be taught—not homes that are police court feeders. We want industrial schools. We want the dram-shops closed. We want the pool rooms and gambling dens of every variety swept out of existence.

Progress—Our progress depends on the united strength of both men and women. This is indeed the woman's era. My experience has taught me to advise the race to cultivate a high sense of the womanhood of the race. This must begin with the mothers. The mother should teach the boy to respect his parents, to respect his sisters, and as a result, other men's sisters; to reverence the seat of the family woman's power as very great.

Young women, did it ever occur to you that you had a great and awful responsibility resting upon you, and that you, in part, hold the destiny of our race in your hands? It has been said, "Whatever the women are the men are sure to be." Knowing this, fit yourself for the great emergency. Let your thoughts be as pure, and character as spotless as the snow upon the summit of the loftiest of mountains, where the feathered songsters have never plumed their wings for flight, nor the sweetest sound of their notes have ever been heard.

I would that I had a thousand tongues, and every tongue a thousand voices, and every voice a thousand echoes, that could reach from America to the utmost parts of Africa, and I would speak in loud tones with animating voice to every Negro woman and bid her take up woman's responsibility. I am proud to know that in this transition period of ours we have among us a few men of unimpeachable character.

The young girls of our race, especially, wife and mother, the greenest laurels! You may crown her hands with civic

honors, but after all, to her there will be no place like home, and the crown of her motherhood will be more precious than the diadem of a queen.

MAY L. JONES.

State Industrial Reformatory,
Hutchinson, Kansas.

January 25, 1913.

E. C. Branch, 3219 Harre St., Houston, Texas.

Dear Sir:—Replying to your recent letter to the Superintendent of State Prisons, I beg to advise we have no such officer in this State, but I will answer your questions so far as they relate to our institution.

In our institution we receive young men only, and they must be between the ages of sixteen and twenty-five. Of such we have in our institution eighty-four Negroes.

Twenty Negroes were given a parole contract during the calendar year of 1912. About 76 per cent of all the young men, white and black, that we parole, make good on their contract; that is, they do not get in further criminal trouble, and are given a final discharge in from twelve to eighteen months after they are released from this institution.

So far as I can determine from our records, about the same per cent of Negroes make good on parole contract as obtains among the white young men we parole.

For further information regarding this matter, I would suggest you write Superintendent Charles, Boys' Reform School, Topeka, Kansas, and Warden J. K. Coddington, State Prison, Lansing, Kans.

Yours very truly,
M. F. AMRINE, Superintendent.

Kansas State Penitentiary,
J. K. Coddington, Warden.
Lansing, Kansas.

January 31, 1913.

Mr. E. C. Branch, 3219 Haire St., Houston, Texas.

My Dear Sir: Enclosed find blank filled out showing number of Negro men and women in the Kansas State penitentiary and number discharged by parole or expiration of sentence during the year 1912. For information concerning the number of Negro boys in the Reformatory write to Hon. M. F. Amrine, Superintendent State Industrial Reformatory, Hutchinson, Texas.

Yours very truly,
J. K. CODDING, Warden.

Department of State,
Baton Rouge, La.

February 3, 1913.

E. C. Branch, Houston, Texas.

Sir:—Your letter of the 5th inst. referred to the Board of Control of the Louisiana State Penitentiary at Baton Rouge, La., with the request that they kindly forward you copy of the report of that institution.

Yours very truly,

ALVIN E. HEBERT, Secretary of State.

Ohio State Penitentiary,
Columbus.

January 30, 1913.

Mr. E. C. Branch, 3219 Haire St., Houston, Texas.

My Dear Sir:—I am enclosing herewith statement of our Negro population as requested by you. For any information regarding the Negro population at the Reformatory write Hon. J. A. Leonard, Superintendent Ohio State Reformatory at Mansfield, Ohio.

Yours very truly,

T. H. B. JONES, Warden.

West Virginia Penitentiary,
M. L. Brown, Warden.

Moundsville, W. Va., January 30, 1913.

Mr. E. C. Branch, Houston, Texas.

Dear Sir:—I enclose herewith information requested by you concerning the colored population in our prison. These figures relate entirely to the State penitentiary. The State Reform School is located at Grafton, West Virginia, and for information concerning that institution would refer you to the Superintendent, Mr. H. E. Flesher.

Yours very truly,

M. L. BROWN, Warden.

United States Penitentiary,
Leavenworth, Kansas.

January 31, 1913.

Mr. E. C. Branch, 3219 Haire St., Houston, Texas.

Sir:—Your blank making inquiry about Negro prisoners in this institution received. Since several items need some explanation, I am writing this letter. All women prisoners not placed in local institutions are sent to the Kansas State Prison, with which the United States Government has a

- contract for that purpose. Hence, none are kept here at Leavenworth. We do not classify prisoners here strictly according to educational qualifications. At last report there were present thirty-three colored prisoners unable to read or write. All the rest were able to read and write, while some, of course, had good educations. Only three men have been pardoned from this prison during this administration. One was a Chinaman and two were whites. Today there are present a total of 1219 prisoners of whom 409 are colored.

Respectfully,
R. W. McCLAUGHRY, Warden.

State of West Virginia,
State Board of Control.
Charleston.

January 27, 1913.

Rev. E. C. Branch, 3219 Haire St., Houston, Texas.

Dear Sir:—Your request for statistics, directed to "Superintendent of State Prisons," has been referred to this Board. We have not the information at hand, and have forwarded the blank to M. L. Brown, Warden of the West Virginia Penitentiary, Moundsville, W. Va., with the request that he furnish you the desired information.

Very truly yours,
STATE BOARD OF CONTROL,
By Roy Reger, Secretary.

Department of State.
L. G. Ellingham, Secretary.
H. L. Conter, Asst. Secretary.
Indianapolis, Ind.

February 13, 1913.

Rev. E. C. Branch, Houston, Texas.

Dear Sir:—Replying to your recent communication would advise that this department has no copies of prison reports for distribution. We would suggest that you communicate with the State Librarian.

Yours truly,
L. G. ELLINGHAM, Secretary of State.

THE HOUSTON EDUCATIONAL ADVANTAGE.

For the information of anyone wishing to know about the educational advantage of Houston, Texas. It leads all other Texas cities. The city educational staff is headed by Prof.

P. W. Horn, a Christian gentleman, as Superintendent, with a well organized force of first grade teachers. The city operates a free night school for young and old in the Fourth and Fifth wards. Already much good has been accomplished at these schools. I have been told by one of the colored teachers that Prof. Horn was indeed nice to the colored teachers. He is an educational power for the advancement of education, true character and the highest type of citizenship.

Good Christian teachers are as important as preachers. From the fact they lay the foundation of character and citizenship. They have the making of our boys and girls.

PRESIDENT WILSON A STATESMAN.

Prof. R. W. Thompson, one of our race's noted newspaper reporters and special correspondent to the Indianapolis Freeman, says President Wilson is making good thus far. Mr. Thompson is prepared to judge right; he has been at the National Capitol long enough to know a statesman, when he comes in contact with the various issues that confront a president. I have thought all along that Mr. Wilson would handle the race question as satisfactorily as could be expected.

The following article is from the Indianapolis Freeman, April 5, 1913:

(By R. W. Thompson.)

"Washington, D. C., March 26.—The Wilson administration starts out well. The President's utterances bear the hallmarks of high-grade statesmanship. His admirable poise, broad view of his relation to all the people of the country, ready grasp of the great questions of the hour, and complete mastery of the situation, both from a moral and a political standpoint, have won the confidence of the thinking element of the nation. That Woodrow Wilson will be President of the United States and that he will do his level best to redeem the pledges made to the people are accepted beliefs among the seasoned men of affairs, who have watched the trend of current events from every possible angle.

"The colored brother is not at all alarmed over the advent of a Democratic Chief Executive. He is taking things as a matter of course. There is a general disposition on the part of the colored citizens everywhere to look upon the bright side of things. The hope is freely expressed that the proverbial 'Wilson luck' will follow the occupant of the White House and that the next four years will be a period of unexampled prosperity for all the American people. No ap-

preciable fear is felt that a panic is to ensue that will take away the black man's means of earning an honest living, nor is there any deep-seated notion that the welfare of the Negro will be placed in jeopardy by the leaders of the new dispensation. It is a common assertion that the anti-Negro fire-eaters, whose remarks on the race problem required asbestos paper for proper recording, are being forced to the rear and that an era of business men and business methods is upon us.

"Negro delegations have called at the White House and have been cordially received by the President and his aides. Many compliments are being paid Secretary Joseph P. Tumulty by colored men of prominence because of the uniform courtesy he has shown in handling the matters they desired brought to the attention of the President. Patronage has been asked for the Negroes who helped to elect the Democratic national ticket, and the claims presented by Bishop Alexander Walters, in the name of the Negro Democratic organization, are being given due consideration.

"The predictions of the well-informed lean toward the idea that Mr. Wilson intends to proceed slowly and cautiously with the race problem, but that his ultimate policy will square with equity and fair play with reference to office and to legislation affecting the Negro people. The philosophers are saying little, but are keeping both eyes wide open for the things that may happen within the near future."

THE DEPARTMENT ADVERTISERS.

I will appreciate it if the readers will favorably note the advertisements in this book. I know all parties, they were given to help me personally. I have advertisements from some of my white friends. They all are honest business men.

I have a newspaper directory. The newspaper men are our defenders, who daily sit at their desk pleading the Negro's cause. Read any newspaper you wish, but don't fail to read some Negro paper.

See the church order of service. You should attend some church on Sunday. If you fail to do so you are not on the right train.

(From the Western Star, Houston, Texas.)

AN OPEN LETTER TO THE BAPTIST FAMILY OF AMERICA.

"Dear Brother Watchman.

"Since God has blessed us with the sunshine of fifty years light of freedom, love and mercy, it has been proposed by the President of the National Baptist Convention, that the denomination celebrate, in a befitting manner, the emancipation of our race from the chains of slavery.

"As each of you know, the prince of darkness, the enemy of our souls, has in all these years been striving to enslave the minds and souls of the people whose bodies were liberated by that prince of statesmen, Abraham Lincoln.

"Slavery is not over. If you will just look from your watchtower and behold the masses, the multitudes of our young men, who are growing worse and wicked. They are creeping into our homes and dragging our women to destruction in more ways than one. The streets of our cities, where the Negroes gather, are an awful scene upon the canvas of time. We can reach them, we must do it, we will.

"Dr. C. T. Walker, Dr. E. J. Fisher, Dr. A. E. Wilson, Rev. H. R. Wilson and Dr. Tyler have agreed with me to give the country, as far as it will be possible for us to do so, a canvassing and thrashing. First, we propose to meet in some city, where the pastors may invite us, and open up six churches for ten days, organizing 'Rescuing Committees,' etc., and meeting for plans of method during the day.

"Our motto:

"1. More of the power of the Holy Spirit in our church worship. Pentacostal results will follow pentacostal conditions.

"2. To help the pastors reach the unsaved of their fields of labor.

"3. To put all of the all to work.

"4. To put a Bible and hymn book in every home.

"5. To get people to join the church by the means that John the Baptist used.

"We hope by this means, when the denomination shall gather in its thirty-third annual meeting of the National convention, to open in that same city, an evangelistic service in which addresses and talks from pastors and workers will be had during the sessions of the convention, and at the same time report what God has done for us during the days of our campaign.

"We hope that all of our denominational papers will publish the coming of the 'pentacostal campaign,' and that each pastor throughout the country will speak, preach, and pray that God may enable us to bring in the golden grain.

"Our gospel commission reads: 'Go ye into all the world, beginning at Jerusalem.' Jerusalem is the home field of every pastor in America. Let us obey our captain, and there is no question but that when we meet the enemy, they will be ours.

"We are, yours in Christ,

"REV. I. TOLIVER, D. D., Washington, D. C.

"REV. A. E. WILSON, D. D., Kansas City, Kans.

"DR. C. T. WALKER, D. D., Augusta, Georgia.

"REV. H. R. WILSON, D. D., El Paso, Texas.

"DR. E. J. FISHER, D. D., Chicago, Ill.

"REV. A. J. TYLER, D. D., Washington, D. C.

"And nine thousand others."

WORKING AGAINST THE NEGRO.

Washington, D. C.—The colored postal clerks of the South are much stirred up over a petition that is being circulated among the white railway clerks, requesting Postmaster General Burleson to put all the Negro clerks on lines to themselves and not allow any Negro mail clerk to be in the same car with a white clerk. The petition was started by Robert Prather, a white mail clerk running out of Little Rock, Ark. Prather was flattered recently by having had his name called to the attention of the postoffice department because he prevented a holdup on his line. He figures that since he is temporarily popular that he will win fame with this jim-crow proposition.

A few years ago the same scheme was proposed and several white clerks were dismissed on account of their activity in thus trying to cripple the mail service.

The Negro mail clerks have fought their way up in the postal service, especially in the South, by superior work, even against the rank prejudice of most of the white clerks who hesitate to, in most cases, do nothing that is against the colored clerks, and in many instances their efforts seem to have been sanctioned by the chief clerks, who have the direct supervision of the mail lines. In last days of Postmaster Hitchcock's administration laws went into effect providing for annual promotions to all clerks with satisfactory records, and these laws when fairly applied will permit the Negro clerks on big lines to attain large salaries. The envious white

clerks want the colored clerks for these reasons put on small and insignificant lines.

Assurances have been given by the present administration that the civil service regulations will be closely adhered to, and this is taken to mean that this jim-crow proposal, like its author, will amount to nothing.

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